

LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON,

PHILIP STANHOPE, ESQ.

LATE ENVOY-EXTRAORDINARY AT THE COURT OF DRESDEN.

Together with

SEVERAL OTHER PIECES ON VARIOUS SUBJECTS.

IN FOUR VOLUMES.

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LORD CHESTERFIELD'S

LETTERS.

LETTER CCXXI.

London, March 29th, O. S. 1750.

MY DEAR FRIEND,

YOU are now, I suppose, at Naples, in a new scene of *Virtu*, examining all the curiosities of Herculaneum, watching the eruptions of Mount Vesuvius, and surveying the magnificent churches and public buildings, by which Naples is distinguished. You have a Court there into the bargain, which, I hope, you frequent and attend to. Polite manners, a versatility of mind, a complaisance even to enemies, and the *volto sciolto*, with the *penfieri stretti* are only to be learned at Courts; and and must be well learned by whoever would either shine or thrive in them. Though they do not change the nature, they smooth and soften the manners of mankind. Vigilance, dexterity, and flexibility supply the place of natural force; and it is the ablest mind, not the strongest body, that prevails there. Monsieur, and Madame Foglioni will, I am sure, shew you all the politeness of Courts; for I know no better bred people than they are. Domesticate yourself there while you stay at Naples, and lay aside the English coldness and formality. You have also a letter to Comte Mahony, whose house I hope you frequent, as it is the resort of the best company. His sister, Madame Bulkely, is now here, and had I known of your going so soon to Naples, I would have got you, *ex abundanti*, a letter

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from her to her brother. The conversation of the moderns in the evening, is full as necessary for you, as that of the ancients in the morning.

You would do well, while you are at Naples, to read some very short history of that kingdom. It has had great variety of masters, and has occasioned many wars; the general history of which will enable you to ask many proper questions, and to receive useful informations in return. Inquire into the manner and form of that government; for constitution it has none, being an absolute one; but the most absolute governments have certain customs and forms, which are more or less observed by their respective tyrants. In China it is the fashion for the Emperors, absolute as they are, to govern with justice and equity; as in the other oriental monarchies it is the custom to govern by violence and cruelty. The King of France, as absolute, in fact, as any of them, is by custom only more gentle; for I know of no constitutional bar to his will. England is now the only monarchy in the world, that can properly be said to have a constitution; for the people's rights and liberties are secured by laws. I cannot reckon Sweden and Poland to be monarchies, those two Kings having little more to say than the Doge at Venice. I do not presume to say any thing of the constitution of the Empire to you, who are *jurisperitorum Germanicorum facile princeps*.

When you write to me, which, by the way, you do pretty seldom, tell me rather whom you see, than what you see. Inform me of your evening transactions and acquaintances; where, and how you pass your evenings; what English people you meet with, and a hint of their characters; what people of learning you have made acquaintance with: and, if you will trust me with so important an affair, what *belle passion* inflames you. I interest myself most in what personally concerns you most; and this is a very critical year in your life. To talk like a virtuoso, your canvass is, I think, a good one, and *Raphael Hurte* has drawn the outlines admirably; nothing is now wanting but the colouring of Titian, and the graces, the *morbidness* of

of Guido, but that is a great deal. You must get them soon, or you will never get them at all. *Per la lingua Italiana sono sicuro ch'ella n'e adesso professore, a segno tale ch' io non ardisca dirle altra cosa in quella lingua se non. Addio.*

LETTER CCXXII.

London, April 26th O. S. 1750.

MY DEAR FRIEND,

AS your journey to Paris approaches, and as that period will, one way or another, be of infinite consequence to you, my letters will henceforward be principally calculated for that meridian. You will be left there to your own discretion, instead of Mr Harte's; and you will allow me, I am sure, to distrust a little the discretion of eighteen. You will find in the Academy a number of young fellows much less discreet than yourself. These will all be your acquaintances; but look about you first and inquire into their respective characters, before you form any connections among them; and, *cæteris paribus*, single out those of the most considerable rank and family. Shew them a distinguishing attention; by which means you will get into their respective houses, and keep the best company. All those French young fellows are excessively *etourdis*: be upon your guard against scrapes and quarrels: have no corporal pleasantries with them, no *jeux de mains*, no *coups de chambrière*, which frequently bring on quarrels. Be as lively as they, if you please, but at the same time be a little wiser than they. As to letters, you will find most of them ignorant; do not reproach them with that ignorance, nor make them feel your superiority. It is not their fault, they are all bred up for the army; but, on the other hand, do not allow their ignorance and idleness to break in upon those morning hours which you may be able to allot to your serious studies. No breakfastings with them, which consume a great deal of time; but tell them (not magisterially and sententiously) but that you will read two or three hours in the

morning, and that for the rest of the day you are very much at their service. Though, by the way, I hope you will keep wiser company in the evenings.

I must insist upon your never going to what is called the English coffee-house at Paris, which is the resort of all the scrub English, and also of the fugitive and attainted Scotch and Irish: party quarrels, and drunken squabbles are very frequent there; and I do not know a more degrading place in all Paris. Coffee-houses and taverns are by no means creditable at Paris. Be cautiously upon your guard against the infinite number of fine-dressed and fine-spoken *chevaliers d'industrie* and *aventuriers* which swarm at Paris; and keep every body civilly at arms length, of whose real character or rank you are not previously informed. Monsieur le Comte or Monsieur le Chevalier in a handsome laced coat, *et tres bien mis*, accosts you at the play, or some other public places; he conceives at first sight an infinite regard for you, he sees that you are a stranger of the first distinction, he offers you his services, and wishes nothing more ardently than to contribute, as far as may be in his little power, to procure you *les agrements de Paris*. He is acquainted with some ladies of condition, *qui preferent une petite societe agreable, et des petits souper amiables d'honnnetes gens, au tumulte et a la dissipation de Paris*; and he will with the greatest pleasure imaginable have the honour of introducing you to these ladies of quality. Well, if you were to accept of this kind offer, and go with him, you will find *au troisieme* a handsome, painted and p——d strumpet, in a tarnished silver or gold second-hand robe; playing a sham party at cards for livres, with three or four sharpers well dressed enough, and dignified by the titles of Marquis, Comte, and Chevalier. The lady receives you in the most polite and gracious manner, and with all those *compliments de routine* which every French woman has equally. Though she loves retirement and shuns *le grande monde*, yet she confesses herself obliged to the Marquis for having procured her so inestimable, so accomplished an acquaintance as yourself; but her concern is how to amuse you; for she never suffers play

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at her house for above a livre; if you can amuse yourself with that low play till supper, *a la bonne heure*. Accordingly you sit down to that little play, at which the good company takes care that you shall win fifteen or sixteen livres, which gives them an opportunity of celebrating both your good luck and your good play. Supper comes up, and a good one it is, upon the strength of your being to pay for it. *La marquise en fait les honneurs au mieux* talks sentiments, *mœurs et morale*; interlarded with *enjouement*, and accompanied with some oblique ogles, which bid you not despair in time. After supper, Pharaon, lansquenet, or quinze happen accidentally to be mentioned: the Chevalier proposes playing at one of them for half an hour; the Marquise exclaims against it, and vows she will not suffer it, but is at last prevailed upon by being assured *que ee ne sera que pour des riens*. Then the wished for moment is come, the operation begins: you are cheated, at best, of all the money in your pocket, and if you stay late, very probably robbed of your watch and snuff-box, possibly murdered for greater security. This, I can assure you, is not exaggerated, but a literal description of what happens every day to some raw and inexperienced stranger at Paris. Remember to receive all these civil gentlemen, who take such a fancy to you at first sight, very coldly, and take care always to be prievously engaged, whatever party they propose to you. You may happen sometimes in very great and good companies to meet with some dexterous gentleman, who may be very desirous, and also very sure, to win your money, if they can but engage you to play with them. Therefore lay it down, as an invariable rule never to play with men, but only with women of fashion, at low play, or with women and men mixed. But at the same time, whenever you are asked to play deeper than you would, do not refuse it gravely and sententionously, alleging the folly of staking what would be very inconvenient to one to lose, against what one does not want to win; but parry those invitations ludicrously, *et en badinant*. Say that if you were sure to lose, you might possibly play, but that you may as well win, you dread *l'embarras des richesses*, ever since you have

seen what an incumbrance they were to poor Harlequin, and that therefore you are determined never to venture the winning above two Louis a day: this sort of light trifling way of declining invitations to vice and folly, is more becoming your age, and at the same time more effectual, than grave philosophical refusals. A young fellow who seems to have no will of his own, and who does every thing that is asked of him, is called a very good-natured, but at the same time is thought a very silly young fellow. Act wisely, upon solid principles, and from true motives, but keep them to yourself, and never talk sententiously: When you are invited to drink, say you wish you could, but that so little makes you both drunk and sick, *que le jeu ne vaut pas la chandelle*.

Pray shew great attention, and make your court to Monsieur de la Guërinère; he is well with Prince Charles, and many people of the first distinction at Paris; his commendations will raise your character there, not to mention that his favour will be of use to you in the Academy itself. For the reasons which I mentioned to you in my last, I would have you be *interne* in the Academy for the first six months; but after that, I promise you that you shall have lodgings of your own *dans un hotel garni*, if in the mean time I hear well of you, and that you frequent, and are esteemed in the best French companies. You want nothing now, thank God, but exterior advantages, that last polish, that *tour-nure du monde*, and those graces which are so necessary to adorn, and give efficacy to the most solid merit. They are only to be acquired in the best companies, and better in the best French companies than in any other. You will not want opportunities, for I shall send you letters that will establish you in the most distinguished companies, not only of the *beau monde*, but of the *beaux esprits* too. Dedicate therefore, I beg of you, that whole year to your own advantage and final improvement, and do not be diverted from those objects by idle dissipations, low seduction, or bad example. After that year, do whatever you please; I will interfere no longer in your conduct: for I am sure both you and I shall be safe then. Adieu.

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LETTER CCXXIII.

London, April, 30th, O. S. 1750.

MY DEAR FRIEND,

MR HARTE, who in all his letters gives you some dash of pænegyric, told me in his last a thing that pleases me extremely; which was, that at Rome you had constantly preferred the established Italian assemblies, to the English conventicles set up against them by dissenting English ladies. That shews sense, and that you know what you are sent abroad for. It is of much more consequence to know the *Mores multorum hominum* than the *Urbes*. Pray continue this judicious conduct wherever you go, especially at Paris, where, instead of thirty, you will find above three hundred English, herding together, and conversing with no one French body.

The life of *les Milords Anglois* is regularly, or if you will irregularly this. As soon as they rise, which is very late, they breakfast together, to the utter loss of two good morning hours. Then they go by coachfulls to the Palais, the Invalides, and Notre-Dame; from thence to the English coffee-house, where they make up their tavern party for dinner. From dinner, where they drink quick, they adjourn in clusters, to the play, where they crowd up the stage, dressed up in very fine clothes, very ill made by a Scotch or Irish taylor. From the play to the tavern again, where they get very drunk and where they either quarrel among themselves, or sally forth, commit some riot in the streets, and are taken up by the watch. Those who do not speak French before they go, are sure to learn none there. Their tender vows are addressed to their Irish landlady, unless by chance some itinerant English woman, eloped from her husband, or her creditors, defrauds her of them. Thus, they return home, more petulant, but not more informed, than when they left it; and shew, as they think, their improvement, by affectedly both speaking and dressing in broken French.

Hunc tu Romane cæveto.

Connect yourself, while you are in France, entirely with the French; improve yourself with the old, divert yourself with the young; conform cheerfully to their customs, even to their little follies, but not to their vices. Do not however remonstrate or preach against them, for remonstrances do not suit with your age. In French companies in general you will not find much learning, therefore take care not to brandish yours in their faces. People hate those who make them feel their own inferiority. Conceal all your learning carefully, and reserve it for the company of *les Gens d'Eglise*, or *les Gens de Robe*; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought from that seeming unwillingness, to have still more knowledge than it may be you really have, and with the additional merit of modesty into the bargain. A man who talks of, or even hints at his *bonnes fortunes*, is seldom believed, or, if believed, much blamed: whereas a man who conceals with care is often supposed to have more than he has, and his reputation of discretion gets him others. It is just so with a man of learning; if he affects to shew it, it is questioned, and he is reckoned only superficial: but if afterwards it appears that he really has it, he is pronounced a pedant. Real merit of any kind, *ubi est non potest diu celari*; it will be discovered, and nothing can depreciate it, but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known. You will in general find the women of the *beau monde* at Paris, more instructed than the men, who are bred up singly for the army, and thrown into it at twelve or thirteen years old; but then that sort of education which makes them ignorant of books, gives them a great knowledge of the world, an easy address, and polite manners.

Fashion is more tyrannical at Paris than in any other place in the world; it governs even more absolutely than their King, which is saying a great deal. The least revolt against it is punished by proscription. You must observe, and conform to all

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LET. CCXXIV. LETTERS TO HIS SON.

the *minuties* of it, if you will be in fashion there yourself; and if you are not in fashion, you are nobody. Get therefore, at all events, into the company of those men and women *qui donnent le ton*; and though at first you should be admitted upon that shining theatre only as a *persona muta*, persist, persevere, and you will soon have a part given you. Take great care never to tell in one company what you see or hear in another, much less to divert the present company at the expence of the last; but let discretion and secrecy be known parts of your character. They will carry you much farther, and much safer, than more shining talents. Be upon your guard against quarrels at Paris; honour is extremely nice there, though the asserting of it is exceedingly penal. Therefore *point de mauvaises plaisanteries point de jeux de main et point de raillere piquante*.

Paris is the place in the world where, if you please, you may the best unite the *utile* and the *dulce*. Even your pleasures will be your improvements, if you take them with the people of the place, and in high life. From what you have hitherto done every where else, I have just reason to believe, that you will do every thing you ought at Paris. Remember that it is your decisive moment; whatever you do there will be known to thousands here, and your character there, whatever it is, will get before you hither. You will meet with it at London. May you and I both have reason to rejoice at that meeting! Adieu.

LETTER CCXXIV.

London, May 8th, O. S. 1750.

MY DEAR FRIEND,

AT your age the love of pleasures is extremely natural, and the enjoyment of them not unbecoming: but the danger, at your age, is mistaking the object, and setting out wrong in the pursuit. The character of a man of pleasure dazzles young eyes; they do not see their way to it distinctly, and fall into vice and profligacy. I remember a strong instance of this a great many

years ago. A young fellow, determined to shine as a man of pleasure, was at the play, called the *Libertine destroyed*, a translation of *le Festin de Pierre* of Moliere's. He was so struck with what he thought the fine character of the *Libertine*, that he swore he would be the *Libertine destroyed*. Some friends asked him, whether he had not better content himself with being only the *Libertine*, without being *destroyed*? to which he answered with great warmth, "No, for that being destroyed was 'the perfection of the whole.'" This, extravagant as it seems in this light, is really the case of many an unfortunate young fellow, who, captivated by the name of pleasures, rushes indiscriminately, and without taste, into them all, and is finally *destroyed*. I am not stoically advising, nor parsonically preaching to you, to be a Stoic at your age; far from it: I am pointing out to you the paths to pleasures, and am endeavouring only to quicken and heighten them for you. Enjoy pleasures, but let them be your own, and then you will taste them: but adopt none; trust to nature; for genuine ones. The pleasures that you would feel, you must earn; the man who gives himself up to all, feels none sensibly. Sardanapalus, I am convinced, never in his life felt any. Those only who join serious occupations with pleasures, feel either as they should do. Alcibiades, though addicted to the most shameful excesses, gave some time to philosophy, and some to business. Julius Cæsar joined business with pleasure so properly, that they mutually assisted each other: and, though he was the husband of all the wives at Rome, he found time to be one of the best Scholars, almost the best Orator, and absolutely the best General there. An uninterrupted life of pleasures, is as insipid as contemptible. Some hours given every day to serious business, must whet both the mind and the senses, to enjoy those of pleasure. A surfeited glutton, an emaciated sot, and an enervated, rotten whoremaster, never enjoy the pleasures to which they devote themselves; they are the only so many human sacrifices to false Gods. The pleasures of low life are all of this mistaken, merely

ly sensual, and disgraceful nature; whereas those of high life, and in good company (though possibly in themselves not more moral) are more delicate, more refined, less dangerous, and less disgraceful; and in the common course of things, not reckoned disgraceful at all. In short, pleasure must not, nay cannot, be the minister of a man of sense and character; but it may be, and is, his relief, his reward. It is particularly so with regard to the women, who have the utmost contempt, for those men, that having no character or consideration with their own sex, frivolously pass their whole time in *ruelles*, and at *toilettes*. They look upon them as their lumber, and remove them whenever they can get better furniture. Women choose their favourites more by the ear than by any other of their senses, or even their understandings. The man whom they hear the most commended by the men, will always be the best received by them. Such a conquest flatters their vanity, and vanity is their universal, if not their strongest passion. A distinguished shining character is irresistible with them; they crowd to, nay, they even quarrel for the danger; in hopes of the triumph. Though by the way (to use a vulgar expression) she who conquers only catches a Tartar, and becomes the slave of her captive. *Mais c'est la leur affaire*. Divide your time between useful occupations and elegant pleasures. The morning seems to belong to study, business, or serious conversations with men of learning and figure; not that I exclude an occasional hour at a *toilette*. From sitting down to dinner, the proper business of the day is pleasure, unless real business, which must never be postponed for pleasure, happens accidentally to interfere. In good company the pleasures of the table are always carried to a certain point of delicacy and gratification but never to excess and riot. Plays, operas, balls, suppers, gay conversations in polite and cheerful companies properly conclude the evenings; not to mention the tender looks that you may direct, and the sighs that you may offer, upon these several occasions, to some propitious or unpropitious female Deity, whose character and manners

manners will neither disgrace nor corrupt yours. This is the life of a man of real sense and pleasure; and by this distribution of your time, and choice of your pleasures, you will be equally qualified for the busy, or the *beau monde*. You see I am not rigid, and do not require that you and I should be of the same age. What I say to you, therefore, should have the more weight, as coming from a friend, not a father. But, low company, and their low vices, their indecent riots and profligacy, I never will bear, nor forgive.

I have lately received two volumes of Treatises, in German and Latin, from Hawkins, with your orders, under your own hand, to take care of them for you, which orders I shall most dutifully and punctually obey; and they wait for you in my library, together with your great collection of rare books, which your Mamma sent me upon removing from her old house.

I hope you not only keep up, but improve in your German, for it will be of great use to you when you come into business, and the more so, as you will be almost the only Englishman who either can speak or understand it. Pray speak it constantly to all Germans, wherever you meet them, and you will meet multitudes of them at Paris. Is Italian now become easy and familiar to you? Can you speak it with the same fluency that you can speak German? You cannot conceive what an advantage it will give you, in negotiations, to possess Italian, German, and French perfectly, so as to understand all the force and *finesse* of those three languages. If two men of equal talents negotiate together, he who best understands the language in which the negotiation is carried on, will infallibly get the better of the other. The signification and force of one single word is often of great consequence in a treaty, and even in a letter.

Remember the *graces*, for without them *ogni fatica e vana*.
Adieu.

LETTER CCXXV.

London, May, 17th. O. S. 1750.

MY DEAR FRIEND,

YOUR apprenticeship is near out, and you are soon to set up for yourself: that approaching moment is a critical one for you, and an anxious one for me. A tradesman who would succeed in his way, must begin by establishing a character of integrity and good manners: without the former, nobody will go to his shop at all; without the latter, nobody will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical tastes of his customers; but what he warrants to be good must be really so, what he seriously asserts must be true, or his first fraudulent profits will soon end in a bankruptcy. It is the same in higher life, and in the great business of the world. A man who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart. The heart never grows better by age; I fear rather worse; always harder. A young liar, will be an old one; and a young knave, will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which, by the way, very seldom is the case) really reform in a more advanced age, from a consciousness of its folly, as well as of its guilt; such a conversion would only be thought prudent and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. But the possession of all the moral virtues, *in actu primo*, as the logicians call

call it, is not sufficient; you must have them in *actu secundo* too: nay, that is not sufficient neither; you must have the reputation of them also. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot therefore be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no *bon mot*, no silly desire of seeming to be above what most knaves, and many fools, call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at the least breach of morality; but shew upon all occasions, and take all occasions to shew, a detestation and abhorrence of it. There, though young, you ought to be strict; and there only, while young, it becomes you to be strict and severe. But there too, spare the persons, while you lash the crimes. All this relates, as you easily judge, to the vices of the heart, such as lying, fraud, envy, malice, detraction, &c. and, I do not extend it to the little frailties of youth, flowing from high spirits, and warm blood. It would ill become you, at your age, to declaim against them, and sententiously censure, a gallantry, an accidental excess of the table, a frolic, an inadvertency: no, keep as free from them yourself, as you can; but say nothing against them in others. They certainly mend by time, often by reason; and a man's worldly character is not affected by them, provided it be pure in all other respects.

To come now to a point of much less, but yet of very great consequence, at your first setting out. Be extremely upon your guard against vanity, the common failing of unexperienced youth; but particularly against that kind of vanity, that dubs a man a coxcomb; a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest. Another desires to appear successful among the world; he hints at the encouragement he has received, from those

of the most distinguished rank and beauty, and intimates a particular connection with some one: if it is true, it is ungenerous; if false, it is infamous: but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or acquainted with people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr such-a-one, with whom, possibly, they are hardly acquainted. But admitting it all to be as they would have it, what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one—That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover, and people always magnify their own discoveries, as they lessen those of others.

For God's sake revolve all these things seriously in your thoughts, before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them; *au jour la journee*. Lay your little plan now, which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you: I mean Mr Harte and myself.

LETTER CCXXVI.

London, May 24th, O. S. 1750

MY DEAR FRIEND,

I RECEIVED yesterday your letter of the 7th, N. S. from Naples, to which place I find you have travelled, classically, critically, and *da virtuoso*. You did right, for whatever is worth seeing at all, is worth seeing well, and better than most people see it. It is a poor and frivolous excuse, when any thing curious is talked of that one has seen, to say, *I saw it, but really I did not much mind it*. Why did they go to see it, if they would not mind it? or why would they not mind it when they saw it? Now you are at Naples, you pass part of your time there, *en bonnete homme, da garbato cavaliere*, in the Court and the best companies. I am told that strangers are received with the utmost hospitality at Prince——*que lui il fait bon chere, et que madame la Princeesse donne chere entiere; mais que sa chair est plus que hazardee ou mortifree meme*; which in plain English means, that she is not only tender, but rotten. If this be true, as I am pretty sure it is, one may say to her in a literal sense, *juvenumque prodis, publica cura*.

Mr Harte informs me that you are clothed in sumptuous apparel; a young fellow should be so, especially abroad, where fine clothes are so generally the fashion. Next to their being fine, they should be well made, and worn easily: for a man is only the less genteel for a fine coat, if in wearing it he shews a regard for it, and is not as easy in it as if it were a plain one.

I thank you for your drawing, which I am impatient to see, and which I shall hang up in a new gallery that I am building at Blackheath, and very fond of; but I am still more impatient for another copy, which I wonder I have not yet received, I mean the copy of your countenance. I believe, were that a whole length, it would still fall a good deal short of the dimension

sons of the drawing after Dominichio, which you say is about
 eight feet high; and I take you, as well as myself, to be of the
 family of the *Piccolomini*. Mr Bathurst tells me, that he thinks
 you rather taller than I am; if so, you may very possibly get up
 to five feet eight inches, which I would compound for, though I
 would wish you five feet ten. In truth, what do I not wish you,
 that has a tendency to perfection? I say a tendency only, for ab-
 solute perfection is not in human nature, so that it would be idle
 to wish it. But I am very willing to compound for your coming
 nearer to perfection, than the generality of your contemporaries:
 without a compliment to you, I think you bid fair for that. Mr
 Harte affirms, (and, if it were consistent with his character,
 would I believe swear) that you have no vices of the heart; you
 have undoubtedly a stock both of ancient and modern learning,
 which, I will venture to say, nobody of your age has, and which
 must now daily increase, do what you will. What then do you
 want towards that practicable degree of perfection which I wish
 you? Nothing but the knowledge, the turn, and the manners of
 the world; I mean the *beau monde*. These, it is impossible that
 you can yet have quite right: they are not given, they must be
 learned. But then, on the other hand, it is impossible not to ac-
 quire them, if one has a mind to them; for they are acquired in-
 sensibly, by keeping good company, if one has but the least at-
 tention to their characters and manners. Every man becomes,
 to a certain degree, what the people he generally converses with
 are. He catches their air, their manners, and even their way
 of thinking. If he observes with attention, he will catch them
 soon, but if he does not, he will at long run contract them in-
 sensibly. I know nothing in the world but poetry, that is not
 to be acquired by application and care. The sum total of this
 is a very comfortable one for you, as it plainly amounts to this,
 in your favour; that you now want nothing but what even your
 pleasures, if they are liberal ones, will teach you. I congratu-
 late both you and myself, upon your being in such a situation,
 that, excepting your exercises, nothing is now wanting but
 pleasures to complete you. Take them, but (as I am sure you
 will)

will) with people of the first fashion, wherever you are, and the business is done; your exercises at Paris, which I am sure you will attend to, will supple and fashion your body; and the company you will keep there will, with some degree of observation on your part, soon give you the air, address, manners, in short, *le ton de la bonne compagnie*. Let not those considerations, however, make you vain: they are only between you and me; but as they are very comfortable ones, they must justly give you a manly assurance, a firmness, a steadiness, without which a man can neither be well bred, or in any light appear to advantage, or really what he is. They may justly remove all timidity, awkward bashfulness, low diffidence of one's self, and mean abject complaisance, to every or any body's opinion. La Bruyere says very truly, *on ne veut dans ce monde, que ce que l'on veut valoir*: It is a right principle to proceed upon in the world, taking care only to guard against the appearances and outward symptoms of vanity. Your whole then, you see, turns upon the company you keep for the future. I have laid you in variety of the best at Paris, where at your arrival, you will find a cargo of letters, to very different sorts of people, as *beaux esprits, savants, et belles dames*. These, if you will frequent them, will form you, not only by their examples, but by their advice, and admonitions in private, as I have desired them to do; and consequently add to what you have, the only one thing now needful.

Pray tell me what Italian books you have read, and whether that language is now become familiar to you. Read Ariosto and Tasso through, and then you will have read all the Italian poets, who, in my opinion, are worth reading. In all events, when you get to Paris, take a good Italian master to read Italian with you three times a week; not only to keep what you have already, which you would otherwise forget, but also to perfect you in the rest. It is a great pleasure, as well as a great advantage, to be able to speak to people of all nations, and well, in their own language. Aim at perfection in every thing, though

though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it, than those whose laziness and despondency make them give it up as unattainable. *Magnis tamen excidit aufis.* is a degree of praise which will always attend a noble and shining temerity, and a much better sign in a young fellow, than *serpere humi tutus nimium timique procellæ.* For men, as well as women,

—— born to be controuled,
Stoop to the forward and the bold.

A man who sets out in the world with real timidity and diffidence, has not an equal chance in it; he will be discouraged, put by, or trampled upon. But to succeed, a man, especially a young one, should have inward firmness, steadiness, and inrepidity; with exterior modesty, and *seeming* diffidence. He must modestly, but resolutely, assert his own rights and privileges. *Sauviter in modo*, but *fortiter in re.* He should have an apparent frankness and openness, but with inward caution and closeness. All these things will come to you by frequenting and observing good company. And by good company, I mean that sort of company, which is called good company by every body of that place. When all this is over, we shall meet; and then we will talk over, *tete-a-tete*, the various little finishing strokes, which conversation and acquaintance occasionally suggest, and which cannot be methodically written.

Tell Mr Harte that I have received his two letters of the 2d and 8th, N. S. which, as soon as I have received a third, I will answer. Adieu, my dear! I find you will do.

LETTER CCXXVII.

London, June 5. O. S. 1750.

MY DEAR FRIEND,

I HAVE received your picture, which I have long waited with impatience: I wanted to see your countenance, from whence I am very apt, as I believe most people are, to form some general opinion of the mind. If the painter has taken you, as well as he has done Mr Harte, (for his picture is by far the most like I ever saw in my life) I draw good conclusions from your countenance, which has both spirit and *fineſſe* in it. In bulk you are pretty well increased since I saw you; if your height is not increased in proportion, I desire that you will make haste to complete it. Seriously I believe that your exercises at Paris will make you shoot up to a good size; your legs, by all accounts, seem to promise it. Dancing excepted, the wholesome part, is the best part of those academical exercises. *Ils degreiffent le homme.* A propos of exercises; I have prepared every thing for your reception at Monsieur de la Guériniere's, and your room, &c. will be ready at your arrival. I am sure you must be sensible how much better it will be for you to be *interne* in the Academy, for the first six or seven months at least, than to be at a *hotel garni*, at some distance from it, and obliged to go to it every morning, let the weather be what it will, not to mention the loss of time too; besides, by living and boarding in the Academy, you will make an acquaintance with half the young fellows of fashion at Paris; and in a very little while be looked upon as one of them in all French companies; an advantage that has never yet happened to any one Englishman that I have known. I am sure you do not suppose that the difference of the expense, which is but a trifle, has any weight with me in this resolution. You have the French language so perfectly, and you will acquire the French *tournure* so soon, that I do not know any body so likely to pass his time so well at Paris as yourself. Our young

countrymen

countrymen have generally too little French, and too bad ad-
dress, either to present themselves, or be well received in the best
French companies; and, as a proof of it, there is no one instance
of an Englishman's having ever been suspected of a gallantry
with a French woman of condition, though every French wo-
man of condition is more than suspected of having a gallantry.
But they take up with the disgraceful and dangerous commerce
of prostitutes, actresses, dancing women, and that sort of trash;
though if they had common address, better achievements would
be extremely easy. *Un arrangement*, which is, in plain English,
a gallantry, is, at Paris, as necessary a part of a woman of fa-
shion's establishment, as her house, stable, coach, &c. A young
fellow must therefore be a very awkward one, to be reduced to,
or of a very singular taste, to prefer drabs and danger to a com-
merce (in the course of the world not disgraceful) with a wo-
man of health, education, and rank. Nothing sinks a young
man into low company, both of women and men, so surely as ti-
midity, and diffidence of himself. If he thinks that he shall not
be able to depend upon it he will not please. But with proper en-
deavours to please, and a degree of persuasion that he shall, it is
almost certain that he will. How many people does one meet
with, every where, who with very moderate parts, and very lit-
tle knowledge, push themselves pretty far, singly by being fan-
guine, enterprizing, and persevering? They will take no denial
from man or woman; difficulties do not discourage them; re-
pulsed twice or thrice, they rally, they charge again, and nine
times in ten prevail at last. The same means will much sooner,
and more certainly, attain the same ends, with your parts and
knowledge. You have a fund to be sanguine upon, and good
forces to rally. In business (talents supposed), nothing is more ef-
fectual, or successful, than a good, though concealed, opinion of
one's self, a firm resolution, and an unwearied perseverance.
None but madmen attempt impossibilities; and whatever is pos-
sible, is one way or another to be brought about. If one method
fails, try another, and suit your methods to the characters you
have to do with. At the treaty of the Pyrenées, which Cardi-

nal Mazarin, and Don Louis de Haro, concluded, *dans l'Isle des Faisans*: the latter carried some very important points by his constant and cool perseverance.

The Cardinal had all the Italian vivacity and impatience; Don Louis all the Spanish phlegm and tenaciousness. The point which the Cardinal had most at heart was, to hinder the re-establishment of the Prince of Condé, his implacable enemy; but he was in haste to conclude, and impatient to return to Court, where absence is always dangerous. Don Louis observed this, and never failed at every conference to bring the affair of the Prince of Condé upon the *tapis*. The Cardinal for some time refused even to treat upon it; Don Louis, with the same *sang froid*, as constantly persisted, till he at last prevailed; contrary to the intentions and the interest both of the Cardinal and of his Court. Sense must distinguish between what is impossible, and what is only difficult; and spirit and perseverance will get the better of the latter. Every man is to be had one way or another, and every woman almost any way. I must not omit one thing, which is previously necessary to this, and indeed to every thing else; which is attention, a flexibility of attention; never to be wholly engrossed by any past or future object, but instantly directed to the present one, be it what it will. An absent man can make but few observations: and those will be disjointed and imperfect ones, as half the circumstances must necessarily escape him. He can pursue nothing steadily, because his absences make him lose his way. They are very disagreeable, and hardly to be tolerated in old age; but in youth they cannot be forgiven. If you find that you have the least tendency to them, pray watch yourself very carefully, and you may prevent them now; but if you let them grow into a habit, you will find it very difficult to cure them hereafter; and a worse distemper I do not know.

I heard with great satisfaction the other day, from one who has been lately at Rome, that nobody was better received in the best companies, than yourself. The same thing, I dare say, will happen to you at Paris; where they are particularly kind

to all strangers, who will be civil to them, and shew a desire of pleasing. But they must be flattered a while, not only by words, but by a seeming preference given to their country, their manners, and their customs; which is but a very small price to pay for a very good reception. Were I in Africa, I would pay it to a negro for his good-will. Adieu.

LETTER CCXXVIII.

London, June 11. O. S. 1752.

MY DEAR FRIEND,

THE President Montesquieu (whom you will be acquainted with at Paris) after having laid down in his book *de l'Esprit des Loix*, the nature and principles of the three different kinds of government, viz. the democratical, the monarchial, and the despotic, treats of the education necessary for each respective form. His chapter upon the education proper for the monarchial, I thought worth transcribing, and sending to you. You will observe that the monarchy which he has in his eye is France.

* Ce n'est point dans les maisons publiques ou l'on instruit l'enfance, que l'on recoit dans les monarchies la principale éducation; c'est lorsque l'on entre dans le monde que l'éducation en quelque façon commence. Là est l'école de ce que l'on appelle l'honneur, ce maître universel, qui doit partout nous conduire.

C'est là que l'on voit et que l'on entend toujours dire trois choses,
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* In monarchies, the principal branch of education is not taught in colleges or academies. It commences, in some measure, at our setting out in the world; for this is the school of what we call honour, that universal preceptor, which ought every where to be our guide.

Here it is that we constantly hear three rules or maxims: viz.
That

choſes, qu'il faut mettre dans les vertus une certaine nobleſſe, dans les mœurs une certain franchise, dans les manieres une certaine politeſſe.

Les vertus qu'on nous y montre ſont toujours moins ce que l'on doit aux autres, que ce que l'on ſe doit à ſoi-meme ; elles ne ſont pas tant ce qui nous appelle vers nos concitoyens, que ce qui nous en diſtingue.

On n'y juge pas les actions des hommes comme bonnes, mais comme belles ; comme juſtes, mais comme grandes ; comme raiſonnables, mais comme extraordinaires.

Dès que l'honneur y peut trouver quelque choſe de noble il eſt ou le juge qui les rend légitimes, ou le ſophiſte qui les juſtifie.

Il permet la galanterie lors qu'elle eſt unie à l'idée du ſentiment du cœur, ou à l'idée de conquête ; et c'eſt la vrai raiſon pour laquelle les mœurs ne ſont jamais ſi pures dans les monarchies, que dans les gouvernemens républicains.

Il permet la rufe, lorsqu'elle eſt jointe à l'idée de la grandeur

That we ſhould have a certain nobleneſs in our virtues, a kind of frankneſs in our morals, and a particular politeneſs in our behaviour.

The virtues we are here taught, are leſs what we owe to others, than to ourſelves ; they are not ſo much what draws us towards ſociety, as what diſtinguiſhes us from our fellow-citizens.

Here the actions of men are judged, not as virtuous, but as ſhining ; not as juſt, but as great ; not as reaſonable, but as extraordinary.

When honour here meets with any thing noble in our actions, it is either a judge that approves them, or a ſophiſter by whom they are excuſed.

It allows of gallantry, when united with the idea of ſenſible affection, or with that of conqueſt ; this is the reaſon why we never meet with ſo ſtrict a purity of morals in monarchies, as in republican governments.

It allows of cunning and craft, when joined with the notion

de l'esprit ou de la grandeur des affaires, comme dans la politique dont les finesse ne l'offensent pas.

Il ne defend l'adulation que lorsqu'elle est séparée de l'idée d'une grande fortune, et n'est jointe qu'au sentiment de sa propre bassesse.

A l'égard des mœurs, j'ai dit que l'éducation des monarchies doit y mettre une certaine franchise. On y veut donc de la verité dans les discours. Mais est-ce par amour elle ? Point du tout. On la veut, parce qu'un homme qui est accoutumé à la dire paroît être hardi et libre. En effet, un tel homme semble ne dépendre que des choses, et non pas de la manière dont un autre les recoit.

C'est ce qui fait qu'autant que l'on y recommande cette espèce de franchise, autant on y méprise celle du peuple, qui n'a que la verité et la simplicité pour objet.

Enfin, l'éducation dans les monarchies exige dans les manières une certaine politesse. Les hommes nes pour vivre ensemble, sont nés aussi pour se plaire ; et celui qui n'observeroit pas les bienéances,

of greatness of soul or importance of affairs; as for instance, in politics, with whose finesses it is far from being offended.

It does not forbid adulation, but when separate from the idea of a large fortune, and connected only with the sense of our mean condition.

With regard to morals, I have observed, that the education of monarchies ought to admit of a certain frankness and open carriage. Truth therefore in conversation is here a necessary point. But is it for the sake of truth ? By no means. Truth is requisite only, because a person habituated to veracity has an air of boldness and freedom. And indeed, a man of this stamp seems to lay a stress only on the things themselves, not on the manner in which they are received.

Hence it is, that in proportion as this kind of frankness is commended, that of the common people is despised, which has nothing but truth and simplicity for its object.

In fine, the education of monarchies requires a certain politeness of behaviour. Man, a sociable animal, is formed to please

bienféances, choquant tous ceux avec qui il vivroit, se décréditeroit au point qu'il deviendrait incapable de faire aucun bien.

Mais ce n'est pas d'une source si pure que la politesse a coutume de tirer son origine. Elle naît de l'envie de se distinguer. C'est par orgueil que nous sommes polis : nous nous sentons flatté d'avoir des manières qui provient que nous ne sommes pas dans la bassesse, et que nous n'avons pas vécu avec cette sorte de gens que l'on a abandonné dans tous les âges.

Dans les monarchies la politesse est naturalisée à la Cour. Un homme excessivement grand rend tous les autres petits. De là les egards que l'on doit à tout le monde ; de là naît la politesse, qui flatte autant ceux qui sont polis que ceux à l'égard de qui ils le sont, parce qu'elle fait comprendre qu'on est de la cour ou qu'on est digne d'en être.

L'air de la cour consiste à quitter sa grandeur propre pour une grandeur empruntée. Celle-ci flatte plus un courtisan que la sienne

please in society; and a person that would break through the rules of decency, so as to shock those he conversed with, would lose the public esteem, and become incapable of doing any good.

But politeness, generally speaking, does not derive its origin from so pure a source. It rises from a desire of distinguishing ourselves. It is pride that renders us polite; we are flattered with being taken notice of for a behaviour that shews we are not of a mean condition, and that we have not been bred up with those who in all ages are considered the scum of the people.

Politeness, in monarchies is naturalized at Court. One man excessively great renders every body else little. Hence that regard which is paid to our fellow-subjects: hence that politeness, equally pleasing to those by whom, as to those towards whom, it is practised: because it gives people to understand, that a person actually belongs, or at least deserves to belong, to the Court.

A Court air consists in quitting a real for a borrowed greatness. The latter pleases the Courtier more than the former. It inspires

sienne même. Elle donne une certaine modestie superbe qui se répand ou-loin, mais dont l'orgueil diminue insensiblement, à proportion de la distance ou l'on est de la source de cette grandeur.

On trouve à la cour une délicatesse de gout en toutes choses, qui vient d'un usage continuel des superfluités d'une grande fortune, de la variété, et surtout de la lassitude des plaisirs, de la multiplicité, de la confusion même des fantaisies, qui lorsqu'elles sont agréables y sont toujours reçues.

C'est sur toutes ces choses que l'éducation se porte pour faire ce qu'on appelle l'honnête homme, qui a toutes les qualités et toutes les vertus que l'on demande dans ce gouvernement.

Là, l'honneur se mêlant par-tout entre dans toutes les façons de penser et toutes les manières de sentir, et dirige même les principes.

Cet honneur bizarre fait que les vertus ne sont que ce qu'il veut, et comme il les veut; il met de son chef des règles à tout ce qui nous est prescrit; il étend ou il borne nos devoirs à sa fan-

B 3

taisie,

inspires him with a certain disdainful modesty, which shews itself externally, but whose pride insensibly diminishes in proportion to its distance from the source of this greatness.

At Court we find a delicacy of taste in every thing a delicacy arising from the constant use of the superfluities of life, from the variety, and especially the satiety of pleasures, from the multiplicity and even confusion of fancies, which, if they are but agreeable, are sure of being well received.

These are the things which properly fall within the province of education, in order to form what we call a man of honour, a man possessed of all the qualities and virtues requisite in this kind of government.

Here it is that honour interferes with every thing, mixing even with People's manner of thinking, and directing their very principles.

To this whimsical honour it is owing that the virtues are only just what it pleases; it adds rules of its own invention to every thing prescribed to us; it extends or limits our duties accord-
to

taise, soit qu'ils aient leur source dans la religion, dans la politique, ou dans la morale.

Il n'y a rien dans la monarchie que les loix, la religion, et l'honneur prescrivent tant que l'obéissance aux volontés du Prince : mais cet honneur nous dicte que le Prince ne doit jamais nous prescrire une action qui nous deshonne, parce qu'elle nous rendroit incapable de le servir.

Grillon refusa d'assassiner le Duc de Guise, mais il offrit à Henri Trois de se battre contre lui. Après la Saint Barthelemi Charles Neufayant écrit à tous les gouverneurs de faire massacrer les Huguenots, le Vicomte Dorte, qui commandoit dans Bayonne, écrivit au Roi : " Sire, je n'ai trouvé parmi les habitants et les gens de guerre, que de bons citoyens et de braves soldats, et pas un bourreau ; ainsi eux et moi supplions Votre Majesté d'employer nos bras et nos vies à choses faisables." Ce grand et généreux courage regardoit une lâcheté comme une chose impossible.

to its own fancy, whether they proceed from religion politics or morality.

There is nothing so strongly inculcated in monarchies, by the laws, by religion, and honour, as submission to the Prince's will ; but this very honour tells us, that the Prince never ought to command a dishonourable action, because this would render us incapable of serving him.

Grillon refused to assassinate the duke of Guise, but offered to fight him. After the massacre of St Bartholomew, Charles IX. having sent orders to the Governors in the several provinces for the Hugonots to be murdered, Viscount Dort, who commanded at Bayonne, wrote thus to the King : " Sire, Among the inhabitants of this town, and your Majesty's troops, I could not find so much as one executioner ; they are honest citizens and brave soldiers. We jointly therefore beseech your Majesty to command our arms and lives in things that are practicable." This great and generous soul looked upon a base action as a thing impossible.

There

Il n'y a rien que l'honneur prescrive plus à la Noblesse, que de servir le Prince à la guerre. En effet, c'est la profession distinguée, parce que ses hasards, ses succès, et ces malheurs même qu'elle conduit à la grandeur. Mais en imposant cette loi, l'honneur veut en être l'arbitre, et s'il se trouve choque, il exige ou permet qu'on se retire chez soi.

Il veut qu'on puisse indifferement aspirer aux emplois ou les refuser; il tient cette liberté au dessus de la fortune même.

L'honneur a donc ses regles suprémes, et l'éducation est obligée de s'y conformer. Les principales sont, qu'il nous est bien permis de faire cas de notre fortune, mais qu'il nous est souverainement défendu d'en faire aucun de notre vie.

La seconde est, que lorsque nous avons été une fois places dans un rang, nous ne devons rien faire ni souffrir qui fasse voir que nous nous tenons inférieurs à ce rang même.

La troisieme, que les choses que l'honneur défend, sont plus rigoureusement défendues, lorsque les Loix ne concourent point à les

There is nothing that honour more strongly recommends to the Nobility, than to serve their Prince in a military capacity. And indeed this is their favourite profession, because its dangers, its success, and even its miscarriages, are the road to grandeur. Yet this very law of its own making, honour chooses to explain; and in case of any affront, it requires or permits us to retire.

It insists also, that we should be at liberty either to seek or to reject employments; a liberty which it prefers even to an annual fortune.

Honour, therefore, has its supreme laws, to which education is obliged to conform. The chief of these are, that we are permitted to set a value upon our fortune; but are absolutely forbidden to set any upon our lives.

The second is, That when we are raised to a post or preferment, we should never do or permit any thing, which may seem simply that we look upon ourselves as inferior to the rank we hold.

The third is, That those things, which honour forbids, are more rigorously forbidden, when the laws do not concur in the prohibition;

à les proscrire, et que celles qu'il exige sont plus fortement exigées, lorsque les Loix ne le demandent pas.

Though our government differs considerably from the French inasmuch as we have fixed laws, and constitutional barriers, for the security of our liberties and properties; yet the President's observations hold pretty near as true in England, as in France. Though monarchies may differ a good deal, Kings differ very little. Those who are absolute, desire to continue so, and those who are not, endeavour to become so; hence, the same maxims and manners almost in all Courts: voluptuousness and profusion encouraged, the one to sink the people into indolence, the other into poverty, consequently into dependency. The Court is called the World here, as well as at Paris, and nothing more meant, by saying that a man knows the World, than that he knows Courts. In all Courts you must expect to meet with connections without friendship, enmities without hatred, honours without virtue, appearances saved, and realities sacrificed; good manners, with bad morals; and all vice and virtue so disguised that whoever has only reasoned upon both, would know neither when he first met them at Court. It is well that you should know the map of that country, that when you come to travel in it, you may do it with greater safety.

From all this, you will of yourself draw this obvious conclusion, That you are, in truth, but now going to the great and important school, the World: to which Westminster and Leipzig were only the little preparatory schools, as Mary-le-bone, Wandsworth, &c. are to them. What you have already acquired, will only place you in the second form of this new school, instead of the first. But if you intend, as I suppose you do, to get into the shell, you have very different things to learn from Latin and Greek; and which require much more sagacity and attention than those two dead languages: the language of pure and simple

prohibition; and those it commands, are more strongly insisted upon, when they happen not to be commanded by law.

MR. NOGENT'S translation

ture: the language of nature variously modified, and corrupted by passions, prejudices, and habits: the language of simulation, and dissimulation; very hard, but very necessary to decay. Homer has not half so many, nor so difficult dialects, as the great book of the school you are now going to. Observe therefore progressively, and with the greatest attention, what the best scholars in the form immediately above you do, and so on, till you get into the shell yourself.

Adieu.

Pray tell Mr Harte, that I have received his letter of the 27th day, N. S. and that I advise him never to take the English news-writers literally, who never yet inserted any one thing quite right. I have both his patent and his mandamus, in both which he is Walter, let the news-papers call him what they please.

LETTER CCXXIX.

London, July 9th. O. S. 1750.

MY DEAR FRIEND,

SHOULD not deserve that appellation in return from you, if I did not freely and explicitly inform you of every corrigible defect, which I may either hear of, suspect, or at any time discover in you. Those who in the common course of the world will call themselves your friends; or whom, according to the common notions of friendship, you may possibly think such, will never tell you of your faults, still less of your weaknesses. But on the contrary, more desirous to make you their friend, than to prove themselves yours, they will flatter both, and in truth, not be sorry for either. Interiorly, most people enjoy the inferiority of either best friends. The useful and essential part of friendship, to you, is reserved singly for Mr Harte and myself; our relations to you stand pure, and unsuspected of all private views. In whatever we say to you, we can have no interest but yours.

We

We can have no competition, no jealousy, no secret envy or malignity. We are therefore authorized to represent, advise, and remonstrate; and your reason must tell you that you ought to attend to, and believe us.

I am credibly informed, that there is still a considerable hitch or hobble in your enunciation; and that when you speak fast, you sometimes speak unintelligibly. I have formerly and frequently laid my thoughts before you so fully upon this subject, that I can say nothing new upon it now. I must therefore only repeat, that your whole depends upon it. Your trade is to speak well, both in public and private. The manner of your speaking is full as important as the matter, as more people have ears to be tickled, than understandings to judge. Be your production ever so good, they will be of no use, if you stifle and strangle them in their birth. The best compositions of Corelli, if ill executed, and played out of tune, instead of touching, as they do when well performed, would only excite the indignation of the hearers, when murdered by an unskilful performer. But to murder your own productions, and that *coram populo*, is a *Medean* cruelty, which Horace absolutely forbids. Remember of what importance Demosthenes, and one of the Gracchi, thought *enunciation*: read what stress Cicero and Quintilian lays upon it. even the herb women at Athens were correct judges of it. Grand theory with all its graces, that of enunciation in particular, is full as necessary in our government, as it ever was in Greece or Rome. No man can make a fortune or a figure in this country, without speaking, and speaking well in public. If you will persuade, you must first please; and if you will please, you must tune your voice to harmony, you must articulate every syllable distinctly, your emphasis and cadences must be strongly and properly marked; and the whole together must be graceful and engaging: if you do not speak in that manner, you had much better not speak at all. All the learning you have, or ever can have, is not worth one groat without it. It may be a comfort and an amusement to you in your closet, but can be of no use to you in the world. Let me conjure you, therefore, to make this your only object

man have absolutely conquered it, for that is in your power;
 , and think of nothing else, read and speak for nothing else. Read a-
 ht and, though alone, and read articulately and distinctly, as if
 you were reading in public, and on the most important occasion.
 hitherto pieces of eloquence, declaim scenes of tragedies to Mr
 k fararte, as if he were a numerous audience. If there is any par-
 d irregular consonant which you have a difficulty in articulating, as
 bject think you had with the R, utter it millions and millions of
 only, till you have uttered it right. Never speak quick, till
 speak have first learned to speak well. In short, lay aside every
 speaking and every thought, that does not directly tend to this great
 to object, absolutely decisive of your future fortune and figure.

tion The next thing necessary in your destination, is writing cor-
 anghtly, elegantly, and in a good hand too; in which three parti-
 culars, I am sorry to tell you, that you hitherto fail. Your hand-
 writing is a very bad one, and would make a scurvy figure in an
 f the book of letters, or even in a lady's pocket-book. But that
 murult is easily cured by care, since every man who has the use of
 edent eyes and of his right hand, can write whatever hand he
 whateases. As to the correctness and elegance of your writing,
 attention to grammar does the one, and to the best authors the
 n it ther. In your letter to me of the 27th June, N. S. you omit-
 Orad the date of the place, so that I only conjectured from the
 s ful contents that you were at Rome.

come Thus I have, with the truth and freedom of the tenderest af-
 thou tion, told you all your defects, at least all that I know or have
 made heard of. Thank God, they are all very curable; they must be
 you cured, and I am sure you will cure them. That once done, no-
 tly thing remains for you to acquire, or for me to wish you, but the
 mark n, the manners, the address, and the *graces*, of the polite
 g: world; which experience, observation, and good company, will
 speak sensibly give you. Few people at your age have read, seen,
 wort and known, so much as you have; and consequently few are so
 men ear as yourself to what I call perfection, by which I only mean
 world ing very near as well as the best. Far, therefore, from being
 at fu discouraged by what you still want, what you already have
 you should

should encourage you to attempt, and convince you that by attempting you will inevitably obtain it. The difficulties which you have surmounted were much greater than any you have now to encounter. Till very lately, your way has been only through thorns and briars; the few that now remain are mixed with roses. Pleasure is now the principal remaining part of your education. It will soften and polish your manners; it will make you pursue and at last overtake the *graces*. Pleasure is a necessary reciprocal; no one feels who does not at the same time give it. To be pleased, one must please. What pleases you in others will in general please them in you. Paris is indisputably the seat of the *graces*; they will even court you, if you are not too coy. Frequent and observe the best companies there, and you will soon be naturalized among them; you will soon find how particularly attentive they are to the correctness and elegance of their language, and to the *graces* of their enunciation: they would even call the understanding of a man in question, who should neglect or not know the infinite advantages arising from them. *Narrer, reciter, declamer bien*, are serious studies among them, and well deserve to be so every where. The conversation even among the women, frequently turn upon the elegance and minutest delicacies of the French language. An *enjouement*, a gallant turn, prevails in all their companies, to women with whom they neither are, nor pretend to be, in love; but should you (as may very possibly happen) fall really in love with some woman of fashion and sense, (for I do not suppose you capable of falling in love with a strumpet,) and that your rival, without half your parts or knowledge, should get the better of you, merely by dint of manners, *enjouement, bandinage* &c. how would you regret not having sufficiently attended to these accomplishments which you despised as superficial and trifling, but which you would then find of real consequence in the course of the world! And men, as well as women, are taken by these external *graces*. Shut up your books then now as a business, and open them only as a pleasure: but let the great book

the world be your serious study; read it over and over, get it by heart, adopt its style, and make it your own.

When I cast up your account as it now stands, I rejoice to see the balance so much in your favour; and that the items *per contra* are so few, and of such a nature, that they may be very easily cancelled. By way of debtor and creditor, it stands thus:

Creditor By	French.	Debtor To	English.
	German.		Enunciation.
	Italian.		Manners.
	Latin.		
	Greek.		
	Logic.		
	Ethics.		
	History.		
	Naturæ.		
	Gentium.		
	Publicum.		

This, my dear friend, is a very true account, and a very encouraging one for you. A man who owes so little, can clear it off in a very little time, and, if he is a prudent man, will; whereas a man, who by long negligence owes a great deal, despairs of ever being able to pay; and therefore never looks into his accounts at all.

When you go to Genoa, pray observe carefully all the *environs* of it, and view them with somebody who can tell you all the situations and operations of the Austrian army, during the famous siege, if it deserves to be called one; for in reality the town never was besieged, nor had the Austrians any one thing necessary for a siege. If Marquis Centurioni, who was last winter in England, should happen to be there, go to him with my compliments, and he will shew you all imaginable civilities.

I could have sent you some letters to Florence, but that I knew Mr Mann would be of more use to you than all of them. Pray make him my compliments. Cultivate your Italian, while you are at Florence, where it is spoken in its utmost purity, but ill pronounced.

Pray save me the seed of some of the best melons you eat, and put it up dry in paper. You need not send it me; but Mr Harte will bring it in his pocket when he comes over. I should like, wife be glad of some cuttings of the best figs, especially *il Fico gentile*, and the Maltese: but as this is not the season for them, Mr Mann will, I dare say, undertake that commission, and send them to me at the proper time by Leghorn. Adieu. Endeavour to please others, and divert yourself as much as ever you can, *en bonnete et galant homme*.

P. S. I send you the inclosed to deliver to Lord Rochford, upon your arrival at Turin.

LETTER CCXXX.

London, Aug. 6. O. S. 1753.

MY DEAR FRIEND,

SINCE your letter from Sienna, which gave me a very imperfect account both of your illness and your recovery, I have not received one word either from you or Mr Harte. I impute this to the carelessness of the post singly; and the great distance between us, at present, exposes our letters to those accidents. But when you come to Paris, from whence the letters arrive here very regularly, I shall insist upon your writing to me constantly once a week; and that upon the same day, for instance, every Thursday, that I may know by what mail to expect your letter. I shall also require you to be more minute in your account of yourself than you have hitherto been, or than I have required, because of the informations which I have received from time to time from Mr Harte. At Paris you will be out of your time and must set up for yourself; it is then that I shall be very solicitous to know how you carry on your business. While Mr Harte was your partner, the care was his share, and the profit yours. But at Paris, if you will have the latter, you must take the former along with it. It will be quite a new world to you; very different

different from the little world that you have hitherto seen; and you will have much more to do in it. You must keep your little accounts constantly every morning, if you would not have them run into confusion, and swell to a bulk that would frighten you from ever looking into them at all. You must allow some time for learning what you do not know, and some for keeping what you do know: and you must leave a great deal of time for your pleasures; which (I repeat it again) are now become the most necessary part of your education. It is by conversations, dinners, suppers, entertainments, &c. in the best companies, that you must be formed for the world. *Les manieres, les agrements, les graces*, cannot be learned by theory; they are only to be got by use among those who have them; and they are now the main object of your life, as they are necessary steps to your fortune. A man of the best parts, and the greatest learning, if he does not know the World by his own experience and observation, will be very absurd; and consequently very unwelcome in company. He may say very good things: but they will probably be so ill-timed, misplaced, or improperly addressed, that he had much better hold his tongue. Full of his own matter, and uninformed of, or inattentive to the particular circumstances and situations of the company, he vents it indiscriminately; he puts some people out of countenance; he shocks others; and frightens all, who dread what may come out next. The most general rule that I can give you for the World, and which your experience will convince you of the truth of, is, Never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themselves, than to make them admire you. Those whom you can make like themselves better, will, I promise you, like you very well.

A System-monger, who, without knowing any thing of the World, by experience, has formed a system of it in his dusty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleasing. He will therefore flatter. But how? Why, indiscriminately. And, instead of repairing and heightening the piece judiciously, with soft colours, and a delicate pen-

cil; with a coarse brush, and a great deal of white-wash, he daubs and besmears the piece he means to adorn. His flattery offends even his patron; and is almost too gross for his mistress. A Man of the World knows the force of flattery as well as he does; but then he knows how, when, and where to give it; he proportions his dose to the constitution of the patient. He flatters by application, by inference, by comparison, by hint; and seldom directly. In the course of the world there is the same difference, in every thing, between system and practice.

I long to have you at Paris, which is to be your great school; you will be then in a manner within reach of me.

Tell me, are you perfectly recovered, or do you still find any remaining complaint upon your lungs? Your diet should be cooling, and at the same time nourishing. Milks of all kind are proper for you; wines of all kinds bad. A great deal of gentle, and no violent exercise, is good for you. Adieu. *Gratia, Fama, Valetudo contingat abunde!*

LETTER CCXXXI.

London, October 22. O. S. 1750.

MY DEAR FRIEND,

THIS letter will, I am persuaded, find you, and I hope safely, arrived at Montpellier; from whence I trust that Mr Harte's indisposition will, by being totally removed, allow you to get to Paris before Christmas. You will there find two people, who, though both English, I recommend in the strongest manner possible to your attention; and advise you to form the most intimate connections with them both, in their different ways. The one is a man whom you already know something of, but not near enough: it is the Earl of Huntingdon; who, next to you, is the truest object of my affection and esteem; and who (I am proud to say it) calls me, and considers me as his adopted father. His parts are as quick, as his knowledge is extensive; and if quality were worth putting into an account, where every other item is so much more valuable, his is the first

almost

almost in this country: the figure he will make, soon after he returns to it, will, if I am not more mistaken than ever I was in my life, equal his birth and my hopes. Such a connection will be of infinite advantage to you; and, I can assure you, that he is extremely disposed to form it upon my account; and will, I hope and believe, desire to improve and cement it upon your own.

In our parliamentary government, connections are absolutely necessary; and, if prudently formed, and ably maintained, the success of them is infallible. There are two sorts of connections, which I would always advise you to have in view. The first I will call equal ones; by which I mean those, where the two connecting parties reciprocally find their account, from pretty near an equal degree of parts and abilities. In those, there must be a freer communication; each must see that the other is able, and be convinced that he is willing to be of use to him. Honour must be the principle of such connections; and there must be a mutual dependence, that present and separate interest shall not be able to break them. There must be a joint system of action; and in case of different opinions, each must recede a little, in order at last to form an unanimous one. Such, I hope, will be your connection with Lord Huntingdon. You will both come into Parliament at the same time; and if you have an equal share of abilities and application, you and he, with other young people, whom you will naturally associate, may form a band which will be respected by any Administration, and make a figure in the public. The other sort of connections I call unequal ones; that is, where the parts are all on one side, and the rank and fortune on the other. Here, the advantage is all on one side; but that advantage must be ably and artfully concealed. Complaisance, an engaging manner, and a patient toleration of certain airs of superiority, must cement them. The weaker party must be taken by the heart, his head giving no hold; and he must be governed, by being made to believe that he governs. These people, skilfully led, gave great weight to their leader. I have formerly pointed out to you a couple that

I take to be proper objects for your skill: and you will meet with twenty more, for they are very ripe.

The other person, whom I recommend to you, is a woman; not as a woman; for that is not immediately my business; besides, I fear she is turned of fifty. It is Lady Harvey, whom I directed you to call upon at Dijon; but who, to my great joy, because to your great advantage, passes all this winter at Paris. She has been bred all her life at Courts; of which she has acquired all the easy good-breeding, and politeness, without the frivolousness. She has all the reading that a woman should have; and more than any woman need have; for she understands Latin perfectly well, though she wisely conceals it. As she will look upon you as her son, I desire that you will look upon her as my delegate: trust, consult, and apply to her without reserve. No woman ever had, more than she has, *le ton de la parfaite-ment bonne compagnie, les manieres engageantes, et le je ne sais quoi qui plait*. Desire her to reprove and correct any, and every, the least error and inaccuracy in your manners, air, address, &c. No woman in Europe can do it so well; none will do it more willingly, or in a more proper and obliging manner. In such a case, she will not put you out of countenance, by telling you of it in company; but either intimate it by some sign, or wait for an opportunity when you are alone together. She is also in the best French company, where she will not only introduce, but puff you, if I may use so low a word. And I can assure you, that it is no little help, in the *beau monde*, to be pushed there by a fashionable woman. I send you the inclosed billet to carry her only as a certificate of the identity of your person, which I take it for granted she could not know again.

You would be so much surprised to receive a whole letter from me, without any mention of the exterior ornaments necessary for a Gentleman, as manners, elocution, air, address, graces, &c. that, to comply with your expectations, I will touch upon them; and tell you, that, when you come to England, I will shew you some people whom I do not now care to name, raised to the highest stations singly by those exterior and adventitious ornaments;

whose

whose parts would never have entitled them to the smallest office in the excise. Are they then necessary, and worth acquiring, or not? You will see many instances of this kind at Paris, particularly a glaring one, of a person * raised to the highest posts and dignities in France, as well as to be absolute sovereign of the *beau monde*, singly by the graces of his person and address; by woman's chit-char, accompanied with important gestures; by an imposing air, and pleasing *abond*. Nay, by these helps, he even passes for a wit, though he hath certainly no uncommon share of it. I will not name him, because it would be very imprudent in you to do it. A young fellow at his first entrance into the *beau monde* must not offend the king *de facto* there. It is very often more necessary to conceal contempt than resentment, the former being never forgiven, but the latter sometimes forgot.

There is a small quarto book, intituled *Histoire Chronologique de la France*, lately published by le President Hénault; a man of parts and learning, with whom you will probably get acquainted at Paris. I desire that it may always lie upon your table, for your recourse as often as you read history. The chronology, though chiefly relative to the history of France, is not singly confined to it; but the most interesting events of all the rest of Europe are also inserted, and many of them adorned by short, pretty, and just reflections. The new edition of *les Mémoires de Sully*, in three quarto volumes, is also extremely well worth your reading, as it will give you a clearer and truer notion of one of the most interesting periods of the French history, than you can yet have formed from all the other books you may have read upon the subject. That Prince, I mean Henry the Fourth, had all the accomplishments and virtues of a Hero, and of a King; and almost of a Man. The last are the most rarely seen. May you possess them all! Adieu.

Pray make my compliments to Mr Harte, and let him know that I have this moment received his letter of the 12th, N. S. from Antibes. It requires no immediate answer; I shall there-

* Mr le Marechal de Richelieu.

fore delay mine till I have another from him. Give him the inclosed, which I have received from Mr Elliot.

LETTER CCXXXII.

London, Nov. 1. O. S. 1750

MY DEAR FRIEND,

I HOPE this letter will not find you still at Montpellier, but rather be sent after you from thence to Paris, where, I am persuaded, that Mr Harte could find as good advice for his legs as at Montpellier, if not better; but if he is of a different opinion, I am sure you ought to stay there as long as he desires.

While you are in France, I could wish that the hours you allot for historical amusement, should be entirely devoted to the history of France. One always reads history to most advantage in that country to which it is relative; not only books, but persons being ever at hand, to solve doubts and clear up difficulties. I do by no means advise you to throw away your time in ransacking, like a dull Antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the history of France, from the conquest of that country by the Franks, to the reign of Lewis the XIth, is sufficient for use, consequently sufficient for you. There are, however, in those remote times, some remarkable æras, that deserve more particular attention; I mean those in which some notable alterations happened in the constitution and form of government. As, for example, the settlement of Clovis in Gaul, and the form of government which he then established; for, by the way, that form of government differed in this particular from all the other Gothic governments, that the people, neither collectively nor by representatives, had any share in it. It was a mixture of monarchy and aristocracy; and what were called the States General of France, consisted only of the Nobility and Clergy, till the time of Philip de Bel, in the very beginning of the fourteenth century; who first called the people to those assemblies.

assemblies, by no means for the good of the people, who were only amused by this pretended honour; but, in truth, to check the Nobility and Clergy, and induce them to grant the money he wanted for his profusion; this was a scheme of Enguerrand de Marigny his Minister, who governed both him and his kingdom to such a degree, as to be called the coadjutor and governor of the kingdom. Charles Martel laid aside these assemblies, and governed by open force. Pepin restored them, and attached them to him, and with them the nation; by which means he deposed Childeric, and mounted the throne. This is a second period worth your attention. The third race of Kings, which begins with Hugues Capet, is a third period. A judicious reader of history will save himself a great deal of time and trouble, by attending with care only to those interesting periods of history, which furnish remarkable events, and make æras; going slightly over the common run of events. Some people read history, as others read the Pilgrims Progress; giving equal attention to, and indiscriminately loading their memories with every part alike. But I would have you read it in a different manner: take the shortest general history you can find of every country; and mark down in that history the most important periods, such as conquests, changes of Kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises, relative to these great points. Consider them well, trace up their causes, and follow their consequences. For instance, there is a most excellent, though very short history of France, by le Gendre. Read that with attention, and you will know enough of the general history; but when you find there such remarkable periods as are above mentioned, consult Mezeray, and other the best and minutest historians, as well as political treatises upon those subjects. In later times, Memoirs, from those of Philip de Commines, down to the innumerable ones in the reign of Lewis the XIVth, have been of great use, and thrown great light upon particular parts of history.

Conversing in France, if you have the address and dexterity to turn it upon useful subjects, will exceedingly improve your

historical knowledge; for people there, however classically ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that, if they read nothing else, and have often read nothing else, are proud of having read that, and talk of it willingly; even the Women are well instructed in that sort of reading. I am far from meaning by this that you should always be talking, wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversations would be misplaced and ill-timed; your own good sense must distinguish the company, and the time. You must trifle with triflers; and be serious only with the serious, but dance to those who pipe. *Cyr in theatrum Cato severe venisti?* was justly said to an old man: how much more so would it be to one of your age? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unasked, implies that you are weary of the company; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties, to suffer a dictator even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern; but then it is by seeming to disclaim, instead of attempting to usurp the power: that is the occasion in which manners, dexterity, address, and the undefineable *je ne sais quoi* triumph; if properly exerted, their conquest is sure, and the more lasting for not being perceived. Remember, that this is not only your first and greatest, but ought to be almost your only object, while you are in France.

I know that many of your countrymen are apt to call the freedom and vivacity of the French, petulance and ill-breeding; but should you think so, I desire upon many accounts that you will not say so: I admit that it may be so, in some instances of *petits maitres etourdis*, and in some young people unbroken to the world; but I can assure you that you will find it much otherwise with people of a certain rank and age, upon whose model

model you will do very well to form yourself. We call their steady assurance, impudence: Why? Only, because what we call modesty is awkward bashfulness, and *mauvaise honte*. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any, and every company; till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned, in every company, he will never be thought to have kept good company, nor be very welcome in it. A steady assurance, with seeming modesty, is possibly the most useful qualification that a man can have in every part of life. A man would certainly make a very considerable fortune and figure in the world, whose modesty and timidity should often, as bashfulness always does, put him in the deplorable and lamentable situation of the pious *Aeneas*, when *opstupuit, steteruntque comæ; et vox faucibus hæsit!* Fortune (as well as women)

—— born to be controuled,
Stoop to the forward and the bold.

Assurance and Intrepidity, under the white banner of seeming Modesty, clear the way for Merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced Impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

You will think that I shall never have done recommending to you these exterior worldly accomplishments, and you will think right, for I never shall; they are of too great consequence to you, for me to be indifferent or negligent about them: the shining part of your future figure and fortune, depends now wholly upon them. These are the acquisitions which must give efficacy and success to those you have already made. To have it said and believed that you are the most learned man in England, would be no more than was said and believed of Dr Bentley:

but to have it said, at the same time, that you are also the best-bred, most polite, and agreeable man in the kingdom, would be such a happy composition of a character, as I never yet knew any one man deserve; and which I will endeavour, as well as ardently wish, that you may. Absolute perfection is, I well know, unattainable: but I know too, that a man of parts may be unweariedly aiming at, and arrive pretty near it. Try, labour, persevere. Adieu.

LETTER CCXXXIII.

London, November 8. O. S. 1750.

MY DEAR FRIEND,

BEFORE you get to Paris, where you will soon be left to your own discretion, if you have any, it is necessary that we should understand one another thoroughly; which is the most probable way of preventing disputes. Money, the cause of much mischief in the world, is the cause of most quarrels between fathers and sons; the former commonly thinking, that they cannot give too little, and the latter, that they cannot have enough; both equally in the wrong. You must do me the justice to acknowledge, that I have hitherto neither stinted nor grudged any expence that could be of use, or real pleasure to you; and I can assure you, by the way, that you have travelled at a much more considerable expence than I did myself; but I never so much as thought of that, while Mr Harte was at the head of your finances; being very sure that the sums granted were scrupulously applied to the uses for which they were intended. But the case will soon be altered, and you will be your own receiver and treasurer. However, I promise you, that we will not quarrel singly upon the *quantum*, which shall be cheerfully and freely granted; the application and appropriation of it will be the material point, which I am now going to clear up, and finally settle with you. I will fix or even name, no settled allowance, though I well know in my own mind what would be

the proper one: but I will first try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that, if the channels through which my money is to go are the proper ones, the source shall not be scanty; but should it deviate into dirty, muddy, and obscure ones, (which by the bye it cannot do for a week, without my knowing it) I give you fair and timely notice, that the source will instantly be dry. Mr Harte, in establishing you at Paris, will point out to you those proper channels: he will leave you there upon the foot of a man of fashion, and I will continue you upon the same; you will have your coach, your valet de chambre, your own footman, and a valet de place; which, by the way, is one servant more than I had. I would have you very well drest, by which I mean, drest as the generality of people of fashion are; that is, not to be taken notice of, for being either more or less fine than other people: it is by being well drest, not finely drest, that a Gentleman should be distinguished. You must frequent *les spectacles*, which expence I shall willingly supply. You must play *a des petits jeux de commerce*, in mixed companies; that article is trifling; I shall pay it cheerfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what they are here; the silly custom of giving money wherever one dines or sups, and the expensive importunity of subscriptions, not being yet introduced there. Having thus reckoned up all the decent expences of a gentleman, which I will most readily defray; I come now to those which I will neither bear nor supply. The first of these is gaming, of which, though I have not the least reason to suspect you, I think it necessary eventually to assure you, that no consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immoveably answer you, that it was your honour, not mine, that was pawned: and that your creditor might e'en take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern, are much more expensive, as well as dishonourable, than
the

the (sometimes unpardonable) excesses in good company. I must absolutely hear of no tavern scrapes and squabbies.

I come now to another and very material point; I mean women; and I will not address myself to you upon this subject, either in a religious, a moral, or a parental style. I will even lay aside my age, remember yours, and speak to you, as one man of pleasure, if he had parts too, would speak to another. I will by no means pay for whores, and their never-failing consequences, surgeons; nor will I, upon any account, keep singers, dancers, actresses, and *id genus omne*; and independently, of the expence, I must tell you, that such connections would give me, and all sensible people, the utmost contempt for your parts and address: a young fellow must have as little sense as address, to venture, or more properly to sacrifice his health, and ruin his fortune, with such sort of creatures; in such a place as Paris especially, where gallantry is both the profession and the practice of every woman of fashion. To speak plainly; I will not forgive your understanding c—s and p—s; nor will your constitution forgive them you. These distempers, as well as their cures, fall nine times in ten upon the lungs. This argument, I am sure, ought to have weight with you; for I protest to you, that if you meet with any such accident, I would not give one year's purchase for your life. Lastly, there is another sort of expence that I will not allow, only because it is a silly one; I mean the fooling away your money in baubles at toy-shops. Have one handsome snuff box (if you take snuff) and one handsome sword; but then no more very pretty and very useless things.

By what goes before, you will easily perceive, that I mean to allow you whatever is necessary, not only for the figure, but for the pleasures of a Gentleman, and not to supply the profusion of a Rake. This, you must confess, does not favour of either the severity or parsimony of old age. I consider this agreement between us, as a subsidiary treaty on my part, for services to be performed on yours. I promise you, that I will be as punctual in the payment of the subsidies, as England has been during the last war; but then I give you notice at the same time, that I re-

quire

quire a much more scrupulous execution of the treaty on your part, than we met with on that of our allies; or else that payment will be stopped. I hope all that I have now said, was absolutely unnecessary, and that sentiments more worthy and more noble than pecuniary ones, would of themselves have pointed out to you the conduct I recommend; but, in all events, I resolved to be once for all explicit with you, that in the worst that can happen, you may not plead ignorance, and complain that I had not sufficiently explained to you my intentions.

Having mentioned the word Rake, I must say a word or two more upon that subject, because young people too frequently, and always fatally, are apt to mistake that character for that of a man of pleasure; whereas, there are not in the world two characters more different. A rake is a composition of all the lowest, most ignoble, degrading, and shameful vices; they all conspire to disgrace his character, and to ruin his fortune; while wine and the p—x contend which shall soonest and most effectually destroy his constitution. A dissolute, flagitious footman, or porter, makes full as good a rake as a man of the first quality. By the bye, let me tell you, that in the wildest part of my youth, I never was a rake, but, on the contrary, always detested and despised the character.

A man of pleasure, though not always so scrupulous as he should be, and as one day he will wish he had been, refines at least his pleasures by taste, accompanies them with decency, and enjoys them with dignity. Few men can be men of pleasure, every man may be a rake. Remember that I shall know every thing you say or do at Paris, as exactly as if, by the force of magic, I could follow you every where, like a Sylph or a Gnome, invisible myself. Seneca says, very prettily, that one should ask nothing of God, but what one should be willing that men should know; nor of men, but what one should be willing that God should know: I advise you to say or do nothing at Paris, but what you would be willing that I should know. I hope, nay, I believe that will be the case. Sense, I dare say, you do not want; instruction, I am sure, you have never wanted; experience

ence you are daily gaining: all which together must inevitably (I should think) make you both *respectable et amiable*, the perfection of a human character. In that case nothing shall be wanting on my part, and you shall solidly experience all the extent and tenderness of my affection for you; but dread the reverse of both! Adieu.

P. S. When you get to Paris, after you have been to wait on Lord Albemarle, go to see Mr Yorke, whom I have particular reasons for desiring that you should be well with, as I shall hereafter explain to you. Let him know that my orders, and your own inclinations, conspired to make you desire his friendship and protection.

LETTER CCXXXIV.

MY DEAR FRIEND,

I HAVE sent you so many preparatory letters for Paris, that this, which will meet you there, shall only be a summary of them all.

You have hitherto had more liberty than any body of your age ever had; and I must do you the justice to own, that you have made a better use of it than most people of your age would have done; but then, though you had not a jailer, you had a friend with you. At Paris, you will not only be unconfined, but unassisted. Your own good sense must be your only guide; I have great confidence in it, and am convinced that I shall receive just such accounts of your conduct at Paris as I could wish for I tell you beforehand, that I shall be most minutely informed of all that you do, and almost of all that you say there. Enjoy the pleasures of youth, you cannot do better; but refine and dignify them like a man of parts; let them raise, and not sink let them adorn and not vilify your character; let them, in short be the pleasures of a Gentleman, and taken with your equals at least, but rather with your superiors, and those chiefly French.

Inquire into the characters of the several Academicians, to

fore you form a connection with any of them; and be most upon your guard against those who make the most court to you.

You cannot study much in the Academy; but you may study usefully there, if you are an œconomist of your time, and bestow only upon good books those quarters and halves of hours, which occur to every body in the course of almost every day; and which, at the year's end, amount to a very considerable sum of time. Let Greek, without fail, share some part of every day; I do not mean the Greek poets, the catches of Anacreon, or the tender complaints of Theocritus, or even the porter-like language of Homer's Heroes; of whom all smatterers in Greek know a little, quote often, and talk of always; I mean Plato, Aristotle, Demosthenes, and Thucydides, whom none but adepts know. It is Greek that must distinguish you in the learned world, Latin alone will not. And Greek must be sought to be retained, for it never occurs like Latin. When you read history, or other books of amusement, let every language you are master of have its turn, so that you may not only retain, but improve in every one. I also desire that you will converse in German and Italian, with all the Germans and the Italians, with whom you converse at all. This will be a very agreeable and flattering thing to them, and a very useful one to you.

Pray apply yourself diligently to your exercises; for though the doing them well is not supremely meritorious, the doing them ill is illiberal, vulgar, and ridiculous.

I recommend theatrical representations to you; which are excellent at Paris. The tragedies of Corneille and Racine, and the comedies of Moliere, well attended to, are admirable lessons, both for the heart and the head. There is not, nor ever was, any theatre comparable to the French. If the music of the French operas does not please your Italian ear, the words of them, at least, are sense and poetry, which is much more than I can say of any Italian opera that I ever read or heard in my life.

I send you the inclosed letter of recommendation to Marquis Matignon, which I would have you deliver to him as soon as you can :

can: you will, I am sure, feel the good effects of his warm friendship for me, and Lord Bolingbroke, who has also wrote to him upon your subject. By that, and by the other letters which I have sent you, you will be at once so thoroughly introduced into the best French company, that you must take some pains if you will keep bad; but that is what I do not suspect you of. You have, I am sure, too much right ambition, to prefer low and disgraceful company, to that of your superiors, both in rank and age. Your character, and consequently your fortune, absolutely depends upon the company you keep, and the turn you take at Paris. I do not, in the least, mean a grave turn; on the contrary, a gay, a sprightly, but, at the same time, an elegant and liberal one.

Keep carefully out of all scrapes and quarrels. They lower a character extremely; and are particularly dangerous in France, where a man is dishonoured by not resenting an affront, and utterly ruined by resenting it. The young Frenchmen are haughty, giddy, and petulant: extremely national, and *avantageux*. Forbear from any national jokes or reflections, which are always improper, and commonly unjust. The colder northern nations generally look upon France, as a whistling, singing, dancing, frivolous nation; this notion is very far from being a true one, though many *petits maitres* by their behaviour seem to justify it, but those very *petits maitres*, when mellowed by age and experience, very often turn out very able men. The number of great Generals and Statesmen, as well as excellent Authors that France has produced, is an undeniable proof, that it is not that frivolous unthinking empty nation that northern prejudice suppose it. Seem to like and approve of every thing at first, and I promise you, that you will like and approve of many things afterwards.

I expect that you will write to me constantly, once every week, which I desire may be every Thursday: and that your letters may inform me of your personal transactions; not what you see, but of whom you see and what you do.

Be your own monitor, now that you will have no other.

enunciation, I must repeat it to you again and again, that there is no one thing so necessary; all other talents, without that, are absolutely useless, except in your own closet.

It sounds ridiculously to bid you study with your dancing-master: and yet I do. The bodily carriage and graces are of infinite consequence to every body, and more particularly to you. Adieu for this time, my dear child. Yours tenderly.

LETTER CCXXXV.

London, November 12. O. S. 1750.

MY DEAR FRIEND,

YOU will possibly think, that this letter turns upon strange, little trifling objects; and you will think right, if you consider them separately: but if you take them aggregately, you will be convinced, that as parts, which conspire to form that whole, called the exterior of a man of fashion, they are of importance. I shall not dwell now upon those personal graces, that liberal air, and that engaging address, which I have so often recommended to you; but descend still lower, to your dress, cleanliness, and care of your person.

When you come to Paris, you must take care to be extremely well drest; that is, as the fashionable people are: this does by no means consist in the finery, but in the taste, fitness, and manner of wearing your clothes; a fine suit ill made, and flatteringly worn, far from adorning, only exposes the awkwardness of the wearer. Get the best French taylor to make your clothes, whatever they are, in the fashion, and to fit you: and then wear them, button them, or unbutton them, as the genteel people you see do. Let your man learn of the best *friseur* to do your hair well, for that is a very material part of your dress. Take care to have your stockings well gartered up, and your shoes well buckled; for nothing gives a more slovenly air to a man than ill-dressed legs. In your person you must be accurately clean; and your teeth, hands, and nails, should be superlatively so:

so: a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain in the teeth: and it is very offensive to his acquaintance, for it will most inevitably stink. I insist therefore, that you wash your teeth the first thing you do every morning, with a soft sponge and warm water, for four or five minutes; and then wash your mouth five or six times. *Mouton*, whom I desire you will send for upon your arrival at Paris, will give you an opiate and a liquor to be used sometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven and ragged nails: I do not suspect you of that shocking, awkward trick, of biting yours; but that is not enough: you must keep the ends of them smooth and clean, not tipped with black as the ordinary people's always are. The ends of your nails should be small segments of circles, which, by a very little care in the cutting, they are very easily brought to; every time that you wipe your hands, rub the skin round your nails backwards that it may not grow up and shorten your nails too much. The cleanliness of the rest of your person, which, by the way, will conduce greatly to your health, I refer from time to time to the bagnio. My mentioning these particulars arises (I freely own) from some suspicion that the hints are not unnecessary; for when you was a school-boy, you were slovenly and dirty above your fellows. I must add another caution, which is, that upon no account whatever, you put your fingers, as too many people are apt to do, in your nose or ears. It is the most shocking nasty, vulgar rudeness, that can be offered to company; it disgusts one, it turns one's stomach; and, for my own part, I would much rather know that a man's fingers were actually in his breech, than see them in his nose. Wash your ears well every morning, and blow your nose in your handkerchief whenever you have occasion: but, by the way, without looking at it afterwards. There should be in the least, as well as in the greatest part of a Gentleman *les manieres nobles*. Sense will teach you some, observation others: attend carefully to the manners, the diction, the motions, of people of the first fashion, and form

your own upon them. On the other hand, observe a little those of the vulgar, in order to avoid them: for though the things which they say or do, may be the same, the manner is always totally different: and in that, and nothing else, consists the characteristic of a man of fashion. The lowest peasant speaks, moves, dresses, eats, and drinks, as much as a man of the first fashion; but does them all quite differently: so that by doing and saying most things in a manner opposite to that of the vulgar, you have a great chance of doing and saying them right. There are gradations in awkwardness and vulgarity, as there are in every thing else. *Les manières de Robe*, though not quite so good, are still better than *les manières Bourgeoises*; and these though bad, are still better than *les manières de Campagne*. But the language, the air, the dress and the manners of the Court, are the only true standard *des manières nobles et d'un homme de bien*. *Ex pede Herculum* is an old and true saying, and very applicable to our present subject; for a man of parts, who has been bred at Courts, and used to keep the best company, will distinguish himself, and is to be known from the vulgar, by every word, attitude, gesture, and even look. I cannot leave these seeming *minuties*, without repeating to you the necessity of your carving well; which is an article, little as it is, that is useful twice every day of one's life; and the doing it ill is very troublesome to one's self, and very disagreeable, often ridiculous, to others.

Having said all this, I cannot help reflecting, what a formal dull fellow, or a cloistered pedant, would say, if they were to see this letter: they would look upon it with the utmost contempt, and say, that surely a father might find much better topics for advice to a son. I would admit it, if I had given you, that you were capable of receiving no better; but if sufficient pains have been taken to form your heart and improve your mind, and, as I hope, not without success, I will tell those solid Gentlemen, that all these trifling things, as they think them, collectively form that pleasing *je ne sais quoi*, that *ensemble*, which they are utter strangers to both in themselves and others.

The

The word *amiable* is not known in their language, or the thing in their manners. Great usage of the world, great attention, and a great desire of pleasing, can alone give it; and it is no trifle. It is from old people's looking upon these things as trifles, or not thinking of them at all, that so many young people are so awkward, and so ill-bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling; without examining, and very often without being able to judge, if they did examine, what progress they make in any one of these stages. Then, they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is commonly very ill. They correct none of the childish nasty tricks, which they get at school; nor the illiberal manners which they contract at the university; nor the frivolous and superficial pertness, which is commonly all that they acquire by their travels. As they do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing, or knowing, that they are unbecoming, indecent, and shocking. For, as I have often formerly observed to you, nobody but a father can take the liberty to reprove a young fellow grown up, for those kind of inaccuracies and improprieties of behaviour. The most intimate friendship, unassisted by the paternal superiority, will not authorise it. I may truly say, therefore, that you are happy in having me for a sincere, friendly, and quick-sighted monitor. Nothing will escape me: I shall pry for your defects, in order to correct them, as curiously as I shall seek for your perfections, in order to applaud and reward them; with this difference only, that I shall publicly mention the latter, and never hint at the former, but in a letter to you, or a *tete a tete* with you. I will never put you out of countenance before company; and I hope you will never give me reason to be out of countenance for you as any one of the above-mentioned defects would make me. *Prætor non curat de minimis*, was a maxim in the Roman law; for causes only of a certain value were tried by him; but there were inferior jurisdictions

ions, that took cognizance of the smallest. Now I shall try you, not only as a Prætor in the greatest, but as Censor in lesser, and as the lowest magistrate in the least cases.

I have this moment received Mr Harte's letter of the 1st November, New Style ; by which I am very glad to find that he thinks of moving towards Paris, the end of this month, which looks as if his leg were better ; besides, in my opinion, you both if you only lose time at Montpellier ; he would find better advice, and you better company, at Paris. In the mean time, I hope you go into the best company, there is at Montpellier, and there always is some at the Intendant's or the Commandant's. You will have had full time to have learned *les petits chansons languedociennes*, which are exceeding pretty ones, both words and tunes. I remember, when I was in those parts, I was surprised at the difference which I found between the people on one side, and those on the other side of the Rhone. The *Provençaux* were, in general, surly, ill-bred, ugly, and swarthy : the languedociens the very reverse ; a cheerful, well-bred, handsome people. Adieu ! Yours most affectionately.

P. S. Upon reflection, I direct this letter to Paris ; I think you must have left Montpellier before it could arrive there.

LETTER CCXXXVI.

London, November 19th. O. S. 1750.

MY DEAR FRIEND.

WAS very glad to find, by your letter of the 12th, N. S. that you had informed yourself so well of the state of the French marine at Toulon, and of the commerce at Marseilles : they are objects that deserve the inquiry and attention of every man, who intends to be concerned in public affairs. The French are now wisely attentive to both ; their commerce is incredibly increased, within these last thirty years ; they have beaten us out of great part of our Levant-trade ; their East-India

India trade has greatly affected ours: and, in the West-Indies, their Martinico establishment supplies, not only France itself, but the greatest part of Europe, with sugars: whereas our islands, as Jamaica, Barbadoes, and the Leeward, have now no other market for theirs but England. New France, or Canada, has also greatly lessened our fur and skin trade. It is true (as you say) that we have no treaty of commerce subsisting (I do not say *with Marseilles*) but with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the Parliament's enacting certain things, which were stipulated in two of the articles: the Parliament, after a very famous debate, would not do it; so the treaty fell to the ground: however the out-lines of that treaty are, by mutual and tacit consent, the general rules of our present commerce with France. It is true too, that our commodities, which go to France, must go in our bottoms; the French having imitated, in many respects, our famous Act of Navigation, as it is commonly called. This Act was made in the year 1651, in the Parliament held by Oliver Cromwell. It forbids all foreign ships to bring into England any merchandize or commodities whatsoever, that were not of the growth and produce of that country to which those ships belonged, under penalty of the forfeiture of such ships. This act was particularly levelled at the Dutch, who were, at that time, the carriers of almost all Europe, and got immensely by freight. Upon this principle, of the advantages arising from freight, there is a provision in the same Act, that even the growth and produce of our own colonies in America shall not be carried from thence to any other country in Europe, without first touching in England; but this clause has lately been repealed, in the instances of some perishable commodities, such as rice, &c. which are allowed to be carried directly from our American colonies to other countries. The act also provides, that two thirds, I think, of those who navigate the said ships, shall be British subjects. There is an excellent, and like the book, written by the famous Monsieur Huet, Evêque d'Avranches

ches, *sur le Commerce des Anciens*, which is very well worth your reading, and very soon read. It will give you a clear notion of the rise and progress of commerce. There are many other books, which take up the history of commerce where Monsieur d'Aranches leaves it, and bring it down to these times: I advise you to read some of them with care; commerce being a very essential part of political knowledge in every country; but more particularly in this, which owes all its riches and power to it.

I come now to another part of your letter, which is the orthography, if I may call bad spelling *orthography*. You spell *induce*, *enduce*; and *grandeur*, you spell *grandure*; two faults, of which few of my house maids would have been guilty. I must tell you, that orthography, in the true sense of the word, is absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule upon him for the rest of his life; and I know a man of quality who never recovered the ridicule of having spelled *wholesome* without the *w*.

Reading with care, will secure every body from false spelling; for books are always well spelled, according to the orthography of the times. Some words are indeed doubtful, being spelled differently by different authors of equal authority; but those are few; and in those cases every man has his option, because he may plead his authority either way; but where there is but one right way, as in the two words above-mentioned, it is unpardonable and ridiculous, for a Gentleman to miss it: even a woman of a tolerable education, would despise and laugh at a lover, who should send her an ill spelled *billet-doux*. I fear, and suspect, that you have taken it into your head, in most cases, that the Matter is all, and the Manner little or nothing. If you have, undeceive yourself, and be convinced, that, in every thing, the Manner is full as important as the Matter. If you speak the sense of an angel, in bad words, and with a disagreeable utterance, nobody will hear you twice, who can help it. If you write Epistles as well as Cicero; but in a very bad hand, and very ill spelled, whoever receives, will laugh at

them; and if you had the figure of Adonis, with an awkward air and motions, it will disgust, instead of pleasing. Study Manner therefore in every thing, if you would be any thing. My principal inquiries of my friends at Paris, concerning you, will be relative to your manner of doing whatever you do. I shall not inquire, whether you understand Demosthenes, Tacitus, or the *Jus Publicum Imperii*; but I shall inquire, whether your utterance is pleasing, your stile not only pure, but elegant, your manners noble and easy, your air and address engaging; in short, whether you are a Gentleman, a man of fashion, and fit to keep good company, or not; for, till I am satisfied in these particulars, you and I must by no means meet. I could not possibly stand it. It is in your power to become all this at Paris, if you please. Consult with Lady Harvey and Madame Monconseil upon all these matters; and they will speak to you, and advise you freely. Tell them, that *bisogna comporre ancora*, that you are utterly new in the world, that you are desirous to form yourself; that you beg they will reprove, advise, and correct you; that you know that none can do so well; and that you will implicitly follow their directions. This, together with your careful observation of the manners of the best company, will really form you.

Abbè Guaſco, a friend of mine, will come to you as soon as he knows of your arrival in Paris; he is well received in the best companies there, and will introduce you to them. He will be desirous to do you any service he can; he is active and curious, and can give you information upon most things. He is sort of *complaisant* of the President Montesquieu, to whom you have a letter.

I imagine, that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight.

Adieu.

LETTER CCXXXVII.

A Londres, 24 Dec. N. S. 1750.

MON CHER AMI,

VOUS voilà à la fin Parisien, et il faut s'dresser à un Parisien en François. Vous voudrez bien aussi me répondre de même, puisque je serai bien aise de voir à quel point vous possédez l'élégance, la délicatesse, et l'orthographe de cette langue qui est devenue, pour ainsi dire la langue universelle de l'Europe. On m'assure que vous la parlez fort bien, mais il y a bien et bien. Et tel passera pour la bien parler hors de Paris, qui passeroit lui-même pour Gaulois à Paris. Dans ce pays des modes, le langage même a la sienne, et qui change presque aussi souvent que celle des habits.

L'affècte, le précieux, le néologique, y font trop à la mode d'aujourd'hui. Connoissez-les, remarquez-les, et parlez-les même, à la bonne heure; mais ne vous en laissez pas infecter: l'esprit aussi a sa mode, et actuellement à Paris, c'est la mode d'en avoir, en dépit même de Minerve; tout le monde court après l'esprit, qui par parenthèse ne se laisse jamais attraper; s'il ne se présente pas on a beau courir. Mais malheureusement pour ceux qui courent après, ils attrapent quelque chose qu'ils prennent pour de l'esprit, et qu'ils donnent pour tel. C'est tout au plus la bonne fortune d'Ixion, c'est une vapeur qu'ils embrassent, au lieu de la Déesse qu'ils poursuivent. De cette erreur résultent ces beaux sentimens qu'on n'a jamais sentis, ces pensées fausses que la nature n'a jamais produites, et ces expressions entortillées et obscures, que non seulement on n'entend point, mais qu'on ne peut pas même déchiffrer ni deviner. C'est de tous ces ingrédiens que sont composés les deux tiers des nouveaux livres François qui paroissent. C'est la nouvelle cuisine du Parnasse, où l'alambic travaille au lieu du pot et de la broche, et où les quintessences et les extraits dominent. N. B. Le sel Attique en est banni.

Il vous faudra bien de tems en tems manger de cette nouvelle cuisine. Mais ne vous y laissez pas corrompre le goût. Quand vous voudrez donner à manger à votre tour, étudiez la bonne vieille cuisine du tems de Louis XIV. Il y avoit alors des chefs admirables, comme Corneille, Boileau, Racine et la Fontaine. Tout ce qu'ils appretoient étoit simple, sain, et solide. Sans métaphore, ne vous laissez pas éblouir par le faux brillant de la recherche, les antithèses à la mode ; mais servez-vous de votre propre bon sens, et appelez les Anciens à votre secours, pour vous en garantir. D'un autre côté, ne vous moquez pas de ceux, qui s'y sont laissés séduire ; vous êtes encore trop jeune, pour faire le critique, et pour vous ériger en vengeur sévère du bon sens lésé. Seulement ne vous laissez pas pervertir, mais ne songez pas à convertir les autres. Laissez-les jouir tranquillement de leurs erreurs dans le goût, comme dans la religion. Le goût en France a, depuis un siècle et demi, eu bien du haut et du bas, aussi bien que la France même. Le bon goût commença seulement à se faire jour, sous le règne, je ne dis pas de Louis XIII. mais du Cardinal de Richelieu, et fut encore épuré sous celui de Louis XIV. grand Roi au moins, s'il n'étoit pas grand homme. Corneille étoit le restaurateur du vrai, et le fondateur du théâtre François ; se ressentant toujours un peu des *Concetti* des Italiens, et des *Agudezas* des Espagnols ; témoins les épigrammes qu'il fait débiter à Chimène, dans tout l'excès de sa douleur.

Mais avant son tems les Troubadours, et les Romanciers étoient autant de fous, qui trouvoient des fots pour les admirer. Vers la fin du règne du Cardinal de Richelieu, et au commencement de celui de Louis XIV. l'Hotel de Rambouillet étoit le Temple du Gout, mais d'un goût pas encore tout-à-fait épuré. C'étoit plutôt un laboratoire d'esprit, où l'on donnoit la torture au bon sens, pour en tirer une essence subtile. Voiture y travailloit, et suoit même à grosses gouttes pour faire de l'esprit. Mais enfin Boileau et Molière fixèrent le goût du vrai ; en dépité des Scudéry's, et des Calprenèdes, &c. Ils déconfirent et mirent en fuite les Artamènes, les Jubas, les Oroondates, et tous ces

uvelles heros de Romans, qui valoient pourtant chacun d'eux une
t. - Fumée. Ces fous cherchèrent dans les bibliothèques un azyle
iez le'on leur refusa; et ils n'en trouvèrent que dans quelques
ors de celles. Je vous conseille pourtant de lire un tome de Cléopa-
Fon, et un de Clelie, sans quoi il vous sera impossible de vous for-
solide re une idée de ces extravagances; mais Dieu vous garde d'al-
illant, jusqu'au douzième.

Le goût resta pur et vrai pendant presque tout le règne de
votre Louis XIV. et jusqu'à ce qu'un très beau génie y donna (mais
pour as de us le vouloir) quelque atteinte. C'étoit Monsieur de Fonte-
ne, qui avec tout l'esprit du monde, et un grand savoir, sa-
re du nioit peut-être un peu trop aux Graces, dont il étoit le nou-
ais ne son, et l'élève favori. Admiré avec raison, on voulut l'imiter;
mille mais malheureusement pour le siècle, l'auteur des Pastorales, de
Le Histoire des Oracles, et du théâtre François, trouva moins d'
ut et imitateurs, que le Chevalier d'Hér ne trouva de singes. Con-
men- refait depuis, par mille auteurs il n'a pas été imité, que je
Louis ache, par un seul.

A l'heure qu'il est, l'empire du vrai goût ne me paroît pas
s ce- trop bien affermi en France; il subsiste à la vérité, mais il est dé-
rand- chiré par des partis; il y a le parti des petits maîtres, celui des
teur- villettes, celui des fades auteurs dont les ouvrages sont *verba*
cetti *in voces et prætera nihil*, et enfin un parti nombreux et fort à
épi- amode, d'auteurs qui débitent dans un galimatias métaphysique
e fa- leurs faux raffinemens, sur les mouvemens et les sentimens de
étoi- l'ame, du cœur, et de l'esprit.

Ne vous en laissez pas imposer par la mode; ni par des
irer. liques que vous pourrez frequenter; mais essayez toutes ces
nce- différentes espèces, avant que de les recevoir en paiement au
t le coin du bon sens et de la raison; et soyez bien persuadé que
uré. *non n'est beau que le vrai*. Tout brillant qui ne résulte
ture pas de la solidité et de la justesse de la pensée, n'est qu'un faux
tra- brillant. Le mot Italien sur le diamant est bien vrai à cet égard
orit. *quanto piu sodezza, tanto piu splendore*.

Tout ceci n'empêche pas que vous ne deviez vous conformer
mi- extérieurement aux modes et aux tons des différentes campar-
ous- nies

nies où vous vous trouverez. Parlez épigrammes avec les petits maîtres, sentimens faux avec les caillettes, et galimatias avec les beaux esprits par état. A la bonne heure ; à votre âge, n'est pas à vous à donner le ton à la compagnie, mais au contraire à le prendre. Examinez bien pourtant, et pesez tout cela en vous-même ; distinguez bien le faux du vrai, et ne prenez pas le clinquant du Tasse pour l'or de Virgile.

Vous trouverez en même tems à Paris, des auteurs, et des compagnies très solides. Vous n'entendrez point des fadaises du précieux, du guindé, chez Madame de Motteville, ni aux hôtels de Matignon et de Coigny où elle vous présentera ; le Président Montesquieu ne vous parlera pas *pointes*. Son livre de l'Esprit des Loix, écrit en langue vulgaire, vous plaira, et vous instruira également.

Frequentez le théâtre quand on y jouera les pièces de Corneille, de Racine, et de Molière, où il n'y a que du naturel et du vrai. Je ne prétends pas par-là donner l'exclusion à plusieurs pièces modernes qui sont admirables, et en dernier lieu Cène, pièce pleine de sentimens mais de sentimens vrais, naturels, et dans lesquels on se reconnoît. Voulez-vous connoître les caractères du jour, lisez les ouvrages de Crébillon le fils, et de Marivaux. Le premier est un peintre excellent ; le second a beaucoup étudié, et connoît bien le cœur, peut-être même un peu trop. Les Egaremens du Cœur et de l'Esprit par Crébillon est un livre excellent dans ce genre ; les caractères y sont bien marqués ; il vous amusera infiniment, et ne vous sera pas inutile. L'Histoire Japonaise de Tanzaï, et de Neadarné, du même auteur, est une amiable extravagance, et parsemée de réflexions très justes ; enfin, vous trouverez bien à Paris de quoi vous former un goût sûr et juste, pourvu que vous ne preniez pas le change.

Comme je vous laisse sur votre bonne foi à Paris, sans surveillant, je me flatte que vous n'abuserez pas de ma confiance. Je ne demande pas que vous soyez Capucin ; bien au contraire, je vous recommande les plaisirs, mais j'exige que ce soient les plaisirs d'un honnête homme. Ces plaisirs-là donnent du brillant au caractère d'un jeune homme ; mais la débauche avilit et dégrade.

grade. J'aurai des relations très vraies et détaillées de votre conduite, et selon ces relations je serai plus, ou moins, ou point, tout, à vous. Adieu.

P. S. Ecrivez-moi sans faute une fois la semaine, et répondez celle-ci en François. Faufilez-vous tant que vous le pourrez les ministres étrangers. C'est voyager en différens endroits de changer de place. Parlez Italiens, à tous les Italiens, et allemand à tous les Allemands que vous trouverez, pour entretenir ces deux langues.

Je vous souhaite, mon cher autant de nouvelles années que vous mériterez, et pas une de plus. Mais puiffiez-vous en mériter un grand nombre!

T R A N S L A T I O N.

London, Dec 24, O. S. 1750.

MY DEAR FRIEND,

At length you are become a Parisian, and consequently must be addressed in French; you will also answer me in the same language, that I may be able to judge of the degree in which you possess the elegance, the delicacy, and the orthography of that language, which is, in a manner, become the universal one of Europe. I am assured that you speak it well; but in that well there are gradations. He, who in the provinces might be reckoned to speak correctly, would at Paris be looked upon as an ancient Gaul. In that country of mode, even language is subservient to fashion, which varies almost as often as our clothes.

The *affected*, the *refined*, the *neological*, or *new and fashionable style*, are at present too much in vogue at Paris. Know, I serve, and occasionally converse (if you please) according to the different styles; but do not let your taste be infected by them. Wit too is there subservient to fashion; and actually, at present, one must have wit even in despite of Minerva. Every body

body runs after it; although, if it does not come naturally, and is not of itself, it can never be overtaken. But, unfortunately for those who pursue, they seize upon what they take for wit and endeavour your to pass it for such upon others. This is, at best, the lot of Ixion, who embraced a cloud instead of the Goddess he pursued. Beside fine sentiments, which never existed, false and unnatural expressions, thoughts, obscure and far sought expressions, not only unintelligible, but which it is even impossible to decypher, or to guess at, are all the consequences of this error; and two thirds of the new French books which now appear, are made up of those ingredients. It is the new cookery of Parnassus, in which the still is employed instead of the pot and the spit, and where quintessences and extracts are chiefly used. N. B. The Attic salt is proscribed.

You will now and then be obliged to eat of this new cookery but do not suffer your taste to be corrupted by it. And when you, in your turn, are desirous of treating others, take the good old cookery of Lewis the Fourteenth's reign for your rule. There were at that time admirable head cooks, such as Cornille, Boileau, Racine, and la Fontaine. Whatever they prepared was simple, wholesome, and solid.——But laying aside metaphors, do not suffer yourself to be dazzled by false brilliancy, by unnatural expressions, nor by those Antitheses so much in fashion: as a protection against such innovations, have recourse to your own good sense, and to the ancient authors. On the other hand, do not laugh at those who give into such errors. You are as yet too young to act the critic, or to stand forth a severe avenger of the violated rights of good sense. Content yourself with not being perverted, but do not think of converting others; let them quietly enjoy their errors in Taste, as well as in Religion. Within the course of the last century and an half, good taste in France has (as well as that kingdom itself) undergone many vicissitudes. Under the reign of (I do not say) Lewis the Thirteenth, but of Cardinal de Richlieu, good taste first began to make its way. It was refined under that of Lewis the Fourteenth; a great king at least, if not a great man. Cornille

the restorer of true taste, and the founder of the French theatre; although rather inclined to the Italian *Concetti*, and the Spanish *Agudeze*. Witness those epigrams which he makes him utter in the greatest excess of grief.

Before his time that kind of itinerant authors called *Troubadours* or *Romanciers*, was a species of madmen, who attracted the admiration of fools. Towards the end of Cardinal de Richelieu's reign, and the beginning of Lewis the Fourteenth's, the Temple of Taste was established at the *hotel* of Rambouillet; but that taste was not judiciously refined: this Temple of Taste might more properly have been named, a Laboratory of Wit, where good sense was put to the torture, in order to extract from it the most subtil essence. There it was that Voiture laboured hard, and incessantly to create wit. At length Boileau and Moliere set the standard of true taste. In spite of the Scuderys, the *oprenedes*, &c. they defeated and put to flight *Artamenes*, *la Oroondates*, and all those heroes of Romance who were notwithstanding (each of them) as good as a whole army. These madmen then endeavoured to obtain an asylum in libraries: this they could not accomplish, but were under a necessity of taking shelter in the chambers of some few ladies. I would have you read one volume of Cleopatra, and one of Clelia; it will otherwise be impossible for you to form any idea of the extravagancies they contain: but God keep you from ever persevering to the end.

During almost the whole reign of Lewis the Fourteenth, true taste remained in its purity, until it received some hurt, though undesignedly, from a very fine genius, I mean Monsieur de Fontenelle; who with the greatest sense and most solid learning, fallen rather too much to the Graces, whose most favourite child and pupil he was. Admired with reason, others tried to imitate him: but unfortunately for us, the author of the *Pastorals*, of the *History of Oracles*, and the *French Theatre*, found more imitators, than the Chevalier l'Her did mimics. He has since been taken off by a thousand authors: but never really imitated by any one that I know of.

At

At this time, the seat of true taste in France seems to me not well established. It exists, but torn by factions. There is one party of *petits maitres*, one of half-learned women, another of insipid authors, whose works are *verba et voces et prætere nihil*; and, in short, a numerous and very fashionable party of writers, who, in a metaphysical jumble, introduce their fallacious and subtil reasonings, upon the movements, and the sentiments of the soul, the heart, and the mind.

Do not let yourself be overpowered by fashion, nor by particular sets of people, with whom you may be connected; but try all the different coins before you receive any in payment. Let your own good sense and reason judge of the value of each, and be persuaded, that *nothing can be beautiful unless true*. Whatever brilliancy is not the result of the solidity and justice of a thought, is but a false glare. The Italian saying upon a diamond, is equally just with regard to thoughts, *Quanto più sodezza, tanto più splendore*.

All this ought not to hinder you from conforming externally to the modes and tones of the different companies in which you may chance to be. With the *petits maitres* speak epigrammatic false sentiments, with frivolous women; and a mixture of these together, with professed *beaux esprits*. I would have you do so; for, at your age, you ought not to aim at changing the tone of the company, but conform to it. Examine well, however; weigh all maturely within yourself; and do not mistake the tinsel of Tasso, for the gold of Virgil.

You will find at Paris good authors, and circles distinguished by the solidity of their reasoning. You will never hear trifling affected, and far-sought conversations, at Madame de Mondonville's, nor at the *hotels* of Matignon and Coigni, where she will introduce you. The President Montéquieu will not speak you in the epigrammatic style. His book, the Spirit of the Laws, written in the vulgar tongue, will equally please and instruct you.

Frequent the theatre, whenever Corneille, Racine, and Molière's pieces are played. They are according to nature, and

truth. I do not mean by this to give an exclusion to several admirable modern plays, particularly *Cénie**, replete with sentiments that are true, natural and applicable to one's self. If you choose to know the characters of people now in fashion, read Crébillon the younger, and Marivaux's works. The former is a most excellent painter; the latter has studied, and knows the human heart, perhaps too well. Crébillon's *Egarement du Cœur et de l'Esprit* is an excellent work in its kind; it will be of infinite amusement to you, and not totally useless. The Japanese history of Tanzaï and Neadarnë, by the same author, is an amiable extravagancy, interspersed with the most judicious reflections. In short, provided you do not mistake the objects of your attention, you will find matter at Paris to form a good and true taste.

As I shall let you remain at Paris, without any person to direct your conduct, I flatter myself, that you will not make a bad use of the confidence I repose in you. I do not require that you should lead the life of a capuchin friar; quite the contrary: I recommend pleasures to you; but I expect that they shall be the pleasures of a Gentleman. Those add brilliancy to a young man's character: but debauchery vilifies and degrades it. I shall have very true and exact accounts of your conduct: and according to the informations I receive, shall be more, or less, or not at all yours. Adieu.

P. S. Do not omit writing to me once a week; and let your answer to this letter be in French. Connect yourself as much as possible with the foreign Ministers; which is properly travelling into different countries, without going from one place. Speak Italian to all the Italians, and German to all the Germans you meet, in order not to forget those two languages.

I wish you, my dear friend, as many happy new years as you deserve, and not one more.—May you deserve a great number!

* Imitated in English by Mr Francis, in a play called *Eugenia*.

LET-

LETTER CCXXXVIII.

London, Jan. 3. O. S. 1753

MY DEAR FRIEND,

BY your letter of the 5th, N. S. I find that your *debut* at Paris has been a good one: you are entered into good company, and I dare say you will not sink into bad. Frequent the houses where you have been once invited, and have none of that shyness which makes most of your countrymen strangers, where they might be intimate and domestic if they pleased. Wherever you have a general invitation to sup when you please, profit of it with decency, and go every now and then. Lord Albemarle will, I am sure, be extremely kind to you; but his house is only a dinner house; and, as I am informed, frequented by no French people. Should he happen to employ you in his bureau, which I much doubt, you must write a better hand than your common one, or you will get no great credit for your manuscripts; for your hand is at present an illiberal one, it is neither a hand of business, nor of a Gentleman; but the hand of a school-boy writing his exercise, which he hopes will never be read.

Madame de Monconseil gives me a favourable account of you and so do Marquis de Matignon, and Madame du Boccage: they all say that you desire to please, and consequently promise me that you will: and they judge right: for whoever really desires to please, and has (as you now have) the means of learning how, certainly will please: and that is the great point of life; it makes all other things easy. Whenever you are with Madame de Monconseil, Madame du Boccage, or other women of fashion; with whom you are tolerable free, say frankly and naturally, * *Je n' ai point d' usage du monde, j'y suis encore*

* "I know little of the world, I am quite a novice in it; and although very desirous of pleasing, I am at a loss for the means

rien neuf ; je souhaiterois ardemment de plaire, mais je ne sais
 queres comment m'y prendre. Aidez la bonte, Madame, de me
 faire part de votre secret de plair a tout le monde. J'en fe-
 rai ma fortune, et il vous en restera pourtant toujours, plus
 qu'il ne vous en faut. When, in consequence of this request,
 they shall tell you of any little error, awkwardness, or impro-
 priety, you should not only feel, but express the warmest ac-
 knowledgement. Though nature should suffer, and she will at
 first hearing them, tell them, * *Que la critique la plus severe*
est a votre egard la preuve la plus marquee de leur amitie. Ma-
 dame du Boccage tells me, particularly, to inform you, † *Qu'il*
me sera toujours plaisir et honneur de me venir voir ; il est vrai
qu'a son age le plaisir de causer est froid ; mais je tacherai de
lui faire faire connoissance avec des jeunes gens, &c. Make
 use of this invitation, and as you live in a manner next door to
 her, step in and out there frequently. Monsieur du Boccage
 will go with you, he tells me, with great pleasure, to the Plays
 and point out to you whatever deserves your knowing there.
 This is worth your acceptance too, he has a very good taste. I
 have not yet heard from Lady Hervey upon your subject ; but as
 you inform me that you have already supped with her once, I
 look upon you as adopted by her : consult her in all your little
 matters ; tell her any difficulties that may occur to you ; ask
 her what you should do or say, in such or such cases : she has
 l'usage du monde en perfection, and will help you to acquire it.
 Madame de Berkenrode *est paitrie de graces*, and your quota-
 tion is very applicable to her. You may be there, I dare say, as
 Be so good, Madam, as to let me into your secret of pleasing
 every body. I shall owe my success to it and you will always
 have more than falls to your share."

* "That you will look upon the most severe criticisms as the
 greatest proof of their friendship."

† "I shall always receive the honour of his visits with plea-
 sure : it is true, that at his age the pleasures of conversation are
 cold ; but I will endeavour to bring him acquainted with young
 people, &c."

often as you please, and I would advise you to sup there once week.

You say, very justly, that as Mr Harte is leaving you, you shall want advice more than ever: you shall never want mine; and as you have already had so much of it, I must rather repeat than add to what I have already given you: but that I will do, and add to it occasionally, as circumstances may require. At present, I shall only remind you of your too great objects, which you should always attend to: they are Parliament, and Foreign affairs. With regard to the former, you can do nothing while abroad, but attend carefully to the purity, correctness and elegance of your diction; the clearness and gracefulness of your utterance, in whatever language you speak. As for the parliamentary knowledge, I will take care of that, when you come home. With regard to foreign affairs, every thing you do abroad may and ought to tend that way. Your reading should be chiefly historical; I do not mean of remote, dark, and fabulous history, still less of jimcrack natural history of fossils, minerals, plants, &c. but I mean the useful, political, and constitutional history of Europe, for these last three centuries and a half. The other thing necessary for your foreign object, and not less necessary than either ancient or modern knowledge, is a great knowledge of the world, manners, politeness, address, and *le ton de la bonne compagnie*. In that view, keeping a great deal of good company is the principal point to which you are now to attend. It seems ridiculous to tell you, but it is most certainly true, that your dancing-master is at this time the man in all Europe of the greatest importance to you. You must dance well, in order to sit, stand, and walk well; and you must do all these well, in order to please. What with your exercises, some reading, and a great deal of company, your day is, I confess, extremely taken up; but the day, if well employed is long enough for every thing; and I am sure you will not flattern away one moment of it in inaction. At your age people have strong and active spirits, alacrity and vivacity in all they do; are *impigri*, indefatigable, and quick. The difference

once that a young fellow of parts exerts all those happy dispositions in the pursuit of proper objects: endeavours to excel in the solid, and in the shewish parts of life: whereas a silly puppy or a dull rogue, throws away all his youth and spirits upon trifles, when he is serious, or upon disgraceful vices, while he is at pleasures. This, I am sure, will not be your case; your good sense and your good conduct hitherto, are your guarantees with me for the future. Continue only at Paris, as you have begun, and your stay there will make you, what I have always wished you to be; as near perfection as our nature permits.

Adieu, my dear; remember to write to me once a week, as to a father, but without reserve, as to a friend.

LETTER CCXXXIX.

London, Jan. 14. O. S. 1750.

MY DEAR FRIEND,

AMONG the many good things Mr Harte has told me of you, two in particular gave me great pleasure. The first, that you are exceeding careful and jealous of the dignity of your character; that is the sure and solid foundation upon which you must both stand and rise. A man's moral character is a more delicate thing, than a woman's reputation of chastity, a slip or two may possibly be forgiven her, and her character may be clarified by subsequent and continued good conduct: but a man's moral character once tainted is irreparably destroyed. The second was, that you had acquired a most correct and extensive knowledge of foreign affairs, such as the history, the treaties, and the forms of government of the several countries of Europe. This sort of knowledge, little attended to here, will make you not only useful, but necessary, in your future destination, and carry you very far. He added, that you wanted from hence some books relative to our laws and constitution, our colonies, and our commerce: of which you know

less than of those of any other part of Europe. I will send you what short books I can find of that sort, to give you a general notion of those things; but you cannot have time to go into their depths at present, you cannot now engage with new folios, you and I will refer the constitutional part of this country to our meeting here, when we will enter seriously into it, and read the necessary books together. In the mean time, go on in the course you are in, of foreign matters; converse with Ministers and others of every country, watch the transactions of every Court, and endeavour to trace them up to their source. The more you study with your physics, your geometry, and your exercises, will be that you can possibly have time for at Paris; for you must allow a great deal for company and pleasures; it is they that must give you those manners, that address, that *tournaire* of the *beau monde*, which will qualify you for your future destination. You must first please, in order to get the confidence, and consequently the secrets of the Courts and Ministers for whom and with whom you negotiate.

I will send you by the first opportunity, a short book written by Lord Bolingbroke, under the name of Sir John Oldcastle, containing remarks upon the History of England; which will give you a clear general notion of our constitution, and which will serve you, at the same time (like all Lord Bolingbroke's works) for a model of eloquence and style. I will also send you Sir Josiah Child's little book upon trade, which may properly be called, the Commercial Grammar. He lays down the true principles of commerce, and his conclusions from them are generally very just.

Since you turn your thoughts a little towards trade and commerce, which I am very glad you do, I will recommend a French book to you, that you will easily get at Paris, and which I take to be the best book in the world of that kind; I mean the *Dictionnaire de Commerce de Savary*, in three volumes in folio; where you will find every thing that relates to trade, commerce, specie, exchange, &c. most clearly stated; and not only relative to France, but to the whole world. You will easily

suppose

suppose, that I do not advise you to read such a book *tout de suite*; but I only mean that you should have it at hand to have recourse to occasionally.

With this great stock of both useful and ornamental knowledge, which you have already acquired, and which, by your application and industry, you are daily increasing, you will lay such a solid foundation of future figure and fortune, that if you complete it by all the accomplishments of manners, graces, &c. you know nothing which you may not aim, and, in time, hope for. Your great point at present at Paris, to which all other considerations must give way, is to become entirely a man of fashion: to be well-bred without ceremony, easy without negligence, ready and intrepid with modesty, genteel without affectation, insinuating without meanness, cheerful without being noisy, frank without indiscretion, and secret without mysteriousness; to know the proper time and place for whatever you say or do, and to do it with an air of condition; all this is not so soon nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which demands a great deal of time and attention to be read and understood as it ought to be; you have not yet read four or five pages of it; and you will have but barely time to dip now and then in other less important books.

Lord Albemarle has (I know) wrote to a friend of his here, that you do not frequent him so much as he expected and desired; that he fears somebody or other has given you wrong impressions of him; and that I may possibly think, from your being seldom at his house, that he has been wanting in his attentions to you. I told the person who told me this, that on the contrary you seemed, by your letters to me, to be extremely pleased with Lord Albemarle's behaviour to you; but that you were obliged to give up dining abroad during your course of experimental philosophy. I guessed the true reason, which I believe was, that as no French people frequent his house, you rather chose to dine at other places; where you were likely to meet with better company than your countrymen; and you

were in the right of it. However, I would have you shew no shyness to Lord Albemarle, but go to him, and dine with him oftener than it may be you would wish; for the sake of having him speak well of you here when he returns. He is a good deal in fashion here, and his *puffing* you (to use an awkward expression) before you return here, will be of great use to you afterwards. People in general take characters, as they do most things, upon trust, rather than be at the trouble of examining them themselves; and the decisions of four or five fashionable people, in every place, are final, more particularly with regard to character, which all can hear, and but few judge of. Do not mention the least of this to any mortal, and take care that Lord Albemarle do not suspect that you know any thing of the matter.

Lord Huntingdon and Lord Stormount are, I hear, arrived at Paris; you have, doubtless, seen them. Lord Stormount is well spoken of here; however, in your connections, if you form any with them, shew rather a preference to Lord Huntingdon, for reasons which you will easily guess.

Mr Harte goes this week to Cornwall, to take possession of his living; he has been installed at Windsor: he will return hither in about a month, when your literary correspondence with him will be regularly carried on. Your mutual concern at parting was a good sign for both.

I have this moment received good accounts of you from Paris. Go on, *vous etes en bon train*. Adieu.

LETTER CCXL.

London, Jan 21. O. S. 1751.

MY DEAR FRIEND,

IN all my letters from Paris, I have the pleasure of finding among many other good things, your docility mentioned with emphasis: that is the sure way of improving in those things which you only want. It is true, they are little, but it is as true

new notions that they are necessary things. As they are mere matters of
 dress and mode, it is no disgrace for any body of your age to be
 ignorant of them; and the most compendious way of learning
 them is fairly to avow your ignorance, and to consult those who,
 from long usage and experience, know them best. Good sense,
 and a good nature, suggest civility in general; but in good-
 breeding there are a thousand little delicacies, which are esta-
 blished only by custom; and it is these little elegancies of man-
 ners, which distinguish a courtier and a man of fashion from the
 vulgar. I am assured, by different people, that your air is al-
 ready much improved; and one of my correspondents makes
 you the true French compliment of saying, *J'ose vous promettre*
qu'il sera bientôt comme un de nos autres. However unbe-
 coming this speech may be in the mouth of a Frenchman, I am
 very glad that they think it applicable to you; for I would have
 you not only adopt, but rival, the best manners and usages of the
 place you are at, be they what they will; that is, the versatility
 of manners, which is so useful in the course of the world. Choose
 your models well at Paris; and then rival them in their own
 way. There are fashionable words, phrases, and even gestures
 at Paris, which are called *du bon ton*; not to mention *certaines*
petites politesses et attentions, qui ne sont rien en elles-mêmes,
 which fashion has rendered necessary. Make yourself master of
 all these things; and to such a degree, as to make the French
 say, *qu'on diroit que c'est un François*; and when hereafter you
 shall be at other Courts, do the same thing there; and conform
 to the fashionable manners and usage of the place; that is,
 what the French themselves are not apt to do: wherever they
 go, they retain their own manners, as thinking them the best;
 but, granting them to be so, they are still in the wrong not to
 conform to those of the place. One would desire to please,
 wherever one is; and nothing is more innocently flattering
 than an approbation, and an imitation of the people one conver-
 ses with.

I hope your colleges with Marcel go on prosperously. In
 those ridiculous, though, at the same, really important lectures,

pray attend, and desire your Professor also to attend, more particularly to the Chapter of the Arms. It is they that decide a man's being genteel or otherwise, more than any other part of the body. A twist, or stiffness in the wrist, will make any man in Europe look awkward. The next thing to be attended to, is your coming into a room, and presenting yourself to a company. This gives the first impression; and the first impression is often a lasting one. Therefore, pray desire Professor Marcel to make you come in and go out of his room frequently, and in the supposition of different companies being there; such as ministers, women, mixed companies, &c. Those who present themselves well have a certain dignity in their air; which, without the least seeming mixture of pride at once engages, and is respected.

I should not so often repeat, nor so long dwell upon such trifles, with any body that had less solid and valuable Knowledge than you have. Frivolous people attend to those things, *par preference*; they know nothing else: my fear with you is, that from knowing better things, you should despise these too much, and think them of much less consequence than they really are; for they are of a great deal, and more especially to you.

Pleasing and governing women, may, in time be of great service to you. They often please and govern others. *A propos*; are you in love with Madame de Berkenrode still, or has some other taken her place in your affections? I take it for granted, that *quæ te cumquæ domat Venus, non erubescendis adurit ignibus*. Unarrangement honnête sied bien à un galant homme. In that case I recommend to you the utmost discretion, and the profoundest silence. Bragging of, hinting at, intimating, or even affectedly disclaiming and denying such an *arrangement*, will equally discredit you among men and women. An unaffected silence upon that subject is the only true medium.

In your commerce with women, and indeed with men too, *une certaine douceur* is particularly engaging; it is that which constitutes that character, which the French talk of so much, and

justly value I mean *l'aimable*. This *douceur* is not so easily described as felt. It is the compound result of different things: a complaisance, a flexibility, but not a servility of manners; an air of softness in the countenance, gesture, and expression, equally, whether you concur or differ with the person you converse with. Observe those carefully, who have that *douceur*, which charms you and others; and your own good sense will soon enable you to discover the different ingredients of which it is composed. You must be more particularly attentive to this *douceur*, whenever you are obliged to refuse what is asked of you, or to say what in itself cannot be very agreeable to those to whom you say it. It is then the necessary gilding of a disagreeable pill. *L'aimable* consists in a thousand of these little things aggregately. It is the *suavitor in modo*, which I have so often recommended to you. The *respectable*, Mr Harte assures me, you do not want, and I believe him. Study then carefully, and acquire perfectly the *aimable*, and you will have every thing.

Abbê Guasco, who is another of your panegyrists, writes me words that he has taken you to dinner at Marquis de St Germain's; where you will be welcome as often as you please, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He says too, that he will take you to the parliament, when any remarkable cause is to be tried. That is very well; go thro' the several chambers of the parliament, and see and hear what they are doing; join practice and observation to your theoretical knowledge of their rights and privileges. No Englishman has the least notion of them.

I need not recommend you to go to the bottom of the constitutional and political knowledge of countries; for Mr Harte tells me, that you have a peculiar turn that way, and have informed yourself most correctly of them.

I must now put some queries to you, as to a *juris publici petitus*, which I am sure you can answer me, and which I own I cannot answer myself: they are upon a subject now much talked of

1st, Are there any particular forms requisite for the election of a King of the Romans, different from those which are necessary for the election of an Emperor?

2^{dly}, Is not a King of the Romans as legally elected by the votes of a majority of the electors, as by two thirds, or by the unanimity of the electors?

3^{dly}, Is there any particular law or constitution of the Empire, that distinguishes, either in matter or in form, the election of a King of the Romans from that of an Emperor? And is not the golden bull of Charles IV. equally the rule for both?

4^{thly}, Were there not, at a meeting of a certain number of the electors (I have forgot when) some rules and limitations agreed upon concerning the election of a King of the Romans? and were those restrictions legal, and did they obtain the force of law?

How happy am I, my dear child, that I can apply to you for knowledge, and with a certainty of being rightly informed! It is knowledge, more than quick, flashy parts, that makes a man of business. A man who is master of his matter, will, with inferior parts, be too hard in parliament, and indeed any where else for a man of better parts, who knows his subject but superficially: and if to his knowledge he joins eloquence and elocution, he must necessarily soon be at the head of that assembly; but without those two, no knowledge is sufficient.

Lord Huntingdon writes me word he has seen you, and that you have renewed your old school-acquaintance. Tell me fairly your opinion of him, and of his friend Lord Stormount: and also of the other English people of fashion you meet with. I promise you inviolable secrecy on my part. You and I must now write to each other as friends, and without the least reserve; there will for the future be a thousand things in my letters, which I would not have any mortal living but yourself see or know. Those you will easily distinguish, and neither shew nor repeat; and I will do the same by you.

To come to another subject, (for I have a pleasure in talking over every subject with you;) How deep are you in Italian?

Do

Do you understand Ariosto, Tasso, Boccaccio, and Machiavelli. If you do, you know enough of it, and may know all the rest, by reading, when you have time. Little or no business is written in Italian, except in Italy; and if you know enough of it, to understand the few Italian letters, that may in time come in your way, and to speak Italian tolerably to those very few Italians who speak no French, give yourself no farther trouble about that language, till you happen to have full leisure to perfect yourself in it. It is not the same with regard to German; your speaking and writing that well, will particularly distinguish you from every other man in England; and is, moreover, of great use to any one who is, as probably you will be, employed in the Empire. Therefore, pray cultivate it sedulously, by writing four or five lines of German every day, and by speaking it to every German youth you meet with.

You have now got a footing in a great many good houses at Paris, in which I advise you to make yourself domestic. This is to be done by a certain easiness of carriage, and a decent familiarity. Not by way of putting yourself upon the frivolous footing of being *sans consequence*, but by doing, in some degree, the honours of the house and table, calling yourself *en badinant le galopin d'ici*, saying to the master or mistress, *ceci est de mon département, je m'en charge, avouez que je m'en acquitte à merveille*. This sort of *badinage* has something engaging and *liant* in it, and begets that decent familiarity, which it is both agreeable and useful to establish in good houses, and with people of fashion. Mere formal visits, dinners, and suppers, upon formal invitations, are not the thing; they add to no connection, nor information: but it is the easy, careless ingress and egress, at all hours, that forms the pleasing and profitable commerce of life.

The post is so negligent, that I lose some letters from Paris entirely, and receive others much later than I should. To this I ascribe my having received no letter from you for above a fortnight, which, to my impatience, seems a long time. I expect to hear from you once a week. Mr Harte is gone to Cornwall, and will be back in about three weeks. I have a packet of books to

send you by the first opportunity, which, I believe, will be Mr Yorke's return to Paris. The Greek books come from Mr Harte and the English ones from your humble servant. Read Lord Bolingbroke's with great attention, as well to the style as to the matter. I wish you could form yourself such a style in every language. Style is the dress of thoughts, and a well-dressed thought, like a well-dressed man, appears to great advantage. Yours. Adieu.

LETTER CCXLI.

London, January, 28th. O. S. 1751.

MY DEAR FRIEND,

A BILL for ninety pounds Sterling was brought me the other day, said to be drawn upon me by you: I scrupled paying it at first, not upon account of the sum, but because you had sent me no letter of advice, which is always done in those transactions, and still more, because I did not perceive that you had signed it. The person who presented it, desired me to look again, and that I should discover your name at the bottom: accordingly I looked again; and, with the help of my magnifying glass, did perceive, that what I had first taken only for somebody's mark, was, in truth, your name, written in the worst and smallest hand I ever saw in my life.

However, I paid it at a venture; though I would almost rather lose the money, than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way, that their signature may be so well known as not to be easily counterfeited; and they generally sign in rather a larger character than their common hand; whereas your name was in a less, and a worse, than your common writing. This suggested to me the various accidents which may very probably happen to you, while you write so ill. For instance, if you were to write in such a character to the secretary's office, your letter

would

be immediately be sent to the decypherer, as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write so to an Antiquarian, he (knowing you to be a man of learning) would certainly try it every the Runic, Celtic, or Slavonian alphabet; never suspecting it to be a modern character. And, if you were to send a *poulet* (a fine woman, in such a hand, she would think that it really came from the *poulaillier*; which, by the bye, is the etymology of the word *poulet*: for Henry the Fourth of France used to send *billets doux* to his mistresses by his *poulaillier*, under pretence of sending them chickens; which gave the name of *poulets* to those short, but expressive manuscripts. I have often told you, that every man, who has the use of his eyes and of his hand, can write whatever hand he pleases; and it is plain that you can, since you write both the Greek and German characters, which you never learned of a writing-master, extremely well, though had your common hand, which you learned of a master, is an exceeding bad and illiberal one, equally unfit for business or common use. I do not desire that you should write the laboured, stiff character of a writing-master: a man of business must write quick and well, and that depends singly upon use. I would therefore advise you to get some very good writing-master at Paris, and apply to it for a month only, which will be sufficient; for, upon my word, the writing of a genteel plain hand of business is of much more importance than you think. You will say, it may be, that when you write so very ill, it is because you are in a hurry: to which I answer, Why are you ever in a hurry? a man of sense may be in haste, but can never be in a hurry, because he knows, that whatever he does in a hurry, he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound and perplex, themselves; they want to do every thing at once, and never do it at all. But a man of sense takes the

the time necessary for doing the thing he is about, well; and I am
 hasted to dispatch a business, only appears by the continuity of his
 application to it: he pursues it with a cool steadiness, and finishes it
 before he begins any other. I own your time is much taken up
 and you have a great many different things to do; but remember, fir-
 st, that you had much better do half of them well, and leave the
 other half undone, than do them all indifferently. Moreover, and
 ever, the few seconds that are saved in the course of the day, do
 by writing ill instead of well, do not amount to an object of care
 time, by means equivalent to the disgrace or ridicule of writing and
 the scrawl of a common whore. Consider, that if your very best
 writing could furnish me with matters of ridicule, what will your
 not do to others, who do not view you in that partial light that I
 I do? There was a Pope, I think it was Pope Chigi, who was
 justly ridiculed for his attention to little things, and his inability to
 ty in great ones; and therefore called *maximus in minimis*, and *mi-
 nimus in maximis*; Why? Because he attended to little things
 things, when he had great ones to do. At this particular period
 of your life, and at the place you are now in, you have only lit-
 tle things to do; and you should make it habitual to you to do great
 them well, that they may require no attention from you when you
 you have, as I hope you will have, greater things to mind. I think
 Make a good hand writing familiar to you now, that you may be able
 hereafter have nothing but your matter to think of, when you
 have occasion to write to Kings and Ministers. Dance, dress, and
 present yourself habitually well now, that you may have none
 of those little things to think of hereafter, and which will be all
 necessary to be done well occasionally, when you will have great-
 er things to do.

As I am eternally thinking of every thing that can be relative
 to you, one thing has occurred to me, which I think necessary to
 mention, in order to prevent the difficulties, which it might o-
 therwise lay you under: it is this; as you get more acquaint-
 tances at Paris, it will be impossible for you to frequent your
 first acquaintances, so much as you did while you had no others.
 As for example, at your first *debut*, I suppose you were chiefly at
 Madame

and Madame Moneconfeil's Lady Harvey's, and Madame du Bec-
 y of he's. Now, that you have got so many other houses, you can-
 nishes be at theirs so often as you used; but pray take care not to
 ken ne them the least reason to think, that you neglect or despise
 emem, for the sake of new and more dignified and shining ac-
 lead instances; which would be ungrateful and imprudent on your
 Mort, and never forgiven on theirs. Call upon them often, though
 e day do not stay with them so long as formerly; tell them that
 ject are sorry you are obliged to go away, but that you have
 riting and such engagements, with which good-breeding obliges
 ry has to comply; and insinuate that you would rather stay with
 will ion. In short, take care to make as many personal friends, and
 t the few personal enemies, as possible. I do not mean, by personal
 o wends, intimate and confidential friends, of which no man can
 abilit to have half a dozen in the whole course of his life; but I
 an an friends, in the common acceptation of the word; that is,
 little ple who speak well of you, and who would rather do you
 erior and than harm, consistently with their own interest, and no far-
 y liter. Upon the whole, I recommend to you again and again
 o de graces. Adorned by them, you may, in a manner, do what
 when a please; it will be approved of: without them, your best
 ind alities will lose half their efficacy. Endeavour to be fashion-
 may le among the French, which will soon make you fashionable
 you te. Monsieur de Matignon already calls you *le petit Francois*.
 refs you can get that name generally at Paris, it will put you a
 one mode. Adieu, my dear child.

LETTER CCXLII.

London, Feb. 4th. O. S. 1751.

MY DEAR FRIEND,

THE accounts which I receive of you from Paris grow every
 day more and more satisfactory. Lord Albemarle has wrote
 sort of panegyric of you, which has been seen by many people
 at re, and which will be a very useful forerunner for you. Being
 in

in fashion, is an important point for any body any where; but would be a very great one for you to be established in the fashion here before your return. Your business would be half done, it, as I am sure you would not give people reason to change the favourable præ-sentiments of you. The good that is said of you will not, I am convinced, make you a coxcomb; and, on the other hand, the being thought still to want some little accomplishments, will, I am persuaded, not mortify you, but only animate you to acquire them: I will, therefore, give you both fairly, in the following extract of a letter which I lately received from an impartial and discerning friend.

* “J’ose vous assurer que Monsieur Stanhope réussira à un grand fond de scavoir, et une mémoire prodigieuse, mais ne fera parade de l’un ou de l’autre. Il cherche à plaire, et cela lui plaira. Il a de la physionomie; sa figure est jolie quoique petite. Il n’a rien de gauche, quoiqu’il n’ait pas encore toutes les grâces requises, que Marcel et les femmes lui donneront bientôt. Enfin, il ne lui manque que ce qui doit nécessairement lui manquer à son âge; je veux dire, les usages, et une certaine délicatesse dans les manières, qui ne s’acquièrent que par le tems et la bonne compagnie. Avec son esprit, il les prendra bientôt, il a déjà fait des progrès, et il fréquente les compagnies les plus propres à les lui donner.”

* “Permit me to assure you, Sir, that Mr Stanhope will succeed. He has a great fund of knowledge, and an uncommon good memory, though he does not make any parade of either the one or the other. He is desirous of pleasing, and he will please. He has an expressive countenance; his figure is elegant, although little. He has not the least awkwardness, though he has not as yet acquired all the graces requisite; which Marcel and the Ladies will soon give him. In short, he wants nothing but those things, which, at his age, must unavoidably be wanting; I mean, a certain turn and delicacy of manners, which are to be acquired only by time, and in good company. Ready, as he is, he will soon learn them; particularly as he frequents such companies as are the most proper to give them.”

By this extract, which I can assure you is a faithful one, you have both of us the satisfaction of knowing, how much you have, and how little you want. Let what you have, give you (if possible) rather more *seeming* modesty, but at the same time more interior firmness and assurance; and let what you want, which you see is very attainable, redouble your attention and endeavours to acquire it. You have, in truth, but that one thing to apply to; and a very pleasing application it is, since it is through measures that you must arrive at it. Company, suppers, balls, *Macles*, which shews you the models upon which you should form yourself, and all the little usages, customs, and delicacies, which you must adopt, and make habitual to you, are now your only schools and universities: in which young fellows and fine women will give you the best lectures.

Monsieur du Boccage is another of your panegyrist; and he tells me that Madame du Boccage *a pris avec vous le ton de miere de bonne*; and that you like it very well. You are in the right of it; it is the way of improving: endeavour to be upon an equal footing with every woman you converse with; excepting where there may be a tender point of connection; a point which has nothing to do with; but if such a one there is, I hope she has not *de mauvais ni de vilains bras*, which I agree with you in thinking a very disagreeable thing.

I have sent you, by the opportunity of Pollock the courier who was once my servant, two little parcels of Greek and English books; and shall send you two more by Mr Yorke: but I accompany them with this caution, that, as you have not much time to spare, you should employ it in reading what is the most necessary, and that is, indisputably, modern, historical, geographical, chronological, and political knowledge; the present constitution, maxims, force, riches, trade, commerce, characters, parties, and customs of the several Courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the governments of Athens and Rome, are totally ignorant of the constitution of any one country now in Europe, even of their own. Had just Latin and Greek enough to keep up your classical learning

learning, which will be an ornament to you while young, and a comfort to you when old. But the true useful knowledge, especially for you, is the modern knowledge above mentioned. It is that which must qualify you both for domestic and foreign business, and it is to that, therefore, that you should principally direct your attention; and I know, with great pleasure, that you do so. I would not thus commend you to yourself, if I thought commendations would have upon you those ill effects which they frequently have upon weak minds. I think you would be much above being a vain coxcomb, over-rating your own merit, and insulting others with the superabundance of it. On the contrary, I am convinced, that the consciousness of merit makes a man of sense more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always *seems* rather to under than over-value it, though, in truth, he sets the right value upon it. It is a very true maxim of La Bruyere's (an author well worthy your studying) *qu'on ne vaut dans ce monde, que ce que l'on veut valoir*. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world; his despondency throws him into inaction; and the forward, the bustling, and the petulant, will always get the better of him. The Manner makes the whole difference. What would be impudence in one Manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects steadily and intrepidly, as the most impudent man living, and commonly more so! but then he has art enough to give an outward air of modesty to all he does. This engages and prevails whilst the very same things shock and fail, from the overbearing or impudent manner only of doing them. I repeat my maxim *Suaviter in modo, sed fortiter in re*. Would you know the characters, modes, and manners of the latter end of the last age, which are very like those of the present, read la Bruyere.

would beh-

ould you know man independently of modes, read la Roche-ge, and fault, who, I am afraid, paints him very exactly. Give the inclosed to Abbe Guaſco, of whom you make good to go about with you, and ſee things. Between you and he has more knowledge than parts. *Mais un habile homme*, that *tirer parti de tout*; and every body is good for ſomething. If ſident Montefquieu is, in every ſenſe, a moſt uſeful acquaintance. He has parts joined to great reading and knowledge of your world. *Puizés dans cette ſource tant que vous pourrez.* Adieu. May the Graces attend you! for without them *ogni ſonae vana*. If they do not come to you willingly, raviſh them, and force them to accompany all you think, all you ſay, and all I ſay.

LETTER CCXLIII.

London, Feb. 11. O. S. 1751.

MY DEAR FRIEND,

WHEN you go to the Play, which I hope you do often, for it is very inſtructive amuſement, you muſt certainly have obſerved the very different effects which the ſeveral parts have upon you, according as they are well or ill acted. The beſt tragedy, What Corneille's, if well ſpoken and acted, intereſts, engages, agitates, and affects your paſſions. Love, terror, and pity, alternately ſeize you. But, if ill ſpoken and acted, it would only excite your indignation or your laughter. Why? It is ſtill Corneille's; and in the ſame ſenſe, the ſame matter, whether well or ill acted. It is then merely the manner of ſpeaking and acting that makes the great difference in the effects. Apply this to yourſelf, and conclude from it, that, if you would either pleaſe in a private company, or perſuade in a public aſſembly, air, looks, geſtures, ſpeeches, enunciation, proper accents, juſt emphasis, and tuneful ſentences, are juſt as neceſſary as the matter itſelf. Let aukward, ungraceful, inelegant, and dull fellows ſay what they will in behalf of their ſolid matter, and ſtrong reaſonings; and let them

them despise all those graces and ornaments which engage the senses and captivate the heart; they will find (though they will possibly wonder why) that their rough, unpolished matter, and their unadorned, coarse, but strong arguments, will neither please nor persuade; but, on the contrary, will tire out attention, and excite disgust. We are so made, we love to be pleased, better than to be informed; information is, in a certain degree, mortifying, as it implies our previous ignorance; it must be sweetened to be palatable.

To bring this directly to you: Know that no man can make a figure in this country, but by parliament. Your fate depends upon your success there as a speaker; and, take my word for it, that success turns much more upon Manner than Matter. Mr Pitt, and Mr Murray the Solicitor-general, uncle to Lord Stormount, are, beyond comparison, the best speakers; Why? Only because they are the best orators. They alone can inflame or quiet the House; they alone are so attended to, in that numerous and noisy assembly, that you might hear a pin fall while either of them is speaking. Is it that their matter is better, or their arguments stronger than other people's? Does the House expect extraordinary informations from them? Not in the least: but the House expects pleasure from them; and therefore attends; finds it, and therefore approves. Mr Pitt, particularly, has very little parliamentary knowledge; his matter is generally flimsy, and his arguments often weak: but his eloquence is superior, his action graceful, his enunciation just and harmonious; his periods are well turned, and every word he makes use of is the very best, and the most expressive, that can be used in that place. This, and not his matter, made him Pay-master, in spite of both King and Ministers. From this draw the obvious conclusion. The same thing holds full as true in conversation; where even trifles, elegantly expressed, well looked and accompanied with graceful action, will ever please, beyond all the home-spun, unadorned sense in the world. Reflect, on one side, how you feel within yourself, while you are forced to suffer the tedious, muddy, and ill-turned narration of some awkward fellow

fellow, even though the fact may be interesting; and, on the other hand, with what pleasure you attend to the relation of a much less interesting matter, when elegantly expressed, genteely turned, and gracefully delivered. By attending carefully to all these *agremens* in your daily conversation, they will become habitual to you, before you come into parliament; and you will have nothing then to do, but to raise them a little when you come there. I would wish you to be so attentive to this object, that I would not have you speak to your footman, but in the very best words that the subject admits of, be the language what it will. Think of your words, and of their arrangement, before you speak: choose the most elegant, and place them in the best order. Consult your own ear to avoid cacophony, and, what is very near as bad, monotony. Think also of your gesture and looks, when you are speaking even upon the most trifling subjects. The same things, differently expressed, looked, and delivered, cease to be the same things. The most passionate lover in the world cannot make a stronger declaration of love, than the *Bourgeois gentilhomme* does in this happy form of words, *Mourir d'amour me font, belle Marquise, vos beaux yeux*. I defy any body to say more; and yet I would advise nobody to say that; and I would recommend to you, rather to smother and conceal your passion entirely, than to reveal it in these words. Seriously, this holds in every thing, as well as in that ludicrous instance. The French, to do them justice, attend very minutely to the purity, the correctness, and the elegance of their style in conversation, and in their letters. *Bien narrer* is an object of their study; and though they sometimes carry it to affectation, they never sink into inelegancy, which is much the worse extreme of the two. Observe them, and form your French style upon theirs: for elegance in one language will re-produce itself in all. I knew a young man, who being just elected a member of parliament, was laughed at for being discovered, through the key-hole of his chamber-door, speaking to himself in the glass, and forming his looks and gestures. I could not join in that laugh; but, on the contrary, thought him much wiser than those who
laughed

laughed at him; for he knew the importance of those little graces in a public assembly, and they did not. Your little person, (which I am told by the way is not ill turned) whether in a laced coat, or a blanket, is specifically the same; but yet, I believe, you choose to wear the former; and you are in the right, for the sake of pleasing more. The worst bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the best-bred man in Europe could do no more. The difference however would be considerable; the latter would please by doing it gracefully; the former would be laughed at for doing it awkwardly. I repeat, and repeat it again, and shall never cease repeating it to you; Air, manners, graces, style, elegance and all those ornaments, must now be the only objects of your attention; it is now, or never, that you must acquire them. Post-pone, therefore all other considerations; make them now your serious study; you have not one moment to lose. The solid and the ornamental united, are undoubtedly best; but were I reduced to make an option, I should without hesitation, choose the latter.

I hope you assiduously frequent Marcel *, and carry graces from him; nobody had more to spare than he had formerly. Have you learned to carve? for it is ridiculous not to carve well. A man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose: it is both as necessary and as easy.

Make my compliments to Lord Huntingdon, whom I love and honour extremely, as I dare say you do; I will write to him soon, though I believe he has hardly time to read a letter; and my letters to those I love are, as you know by experience, not very short ones; this is one proof of it, and this would have been longer, if the paper had been so. Good-night then, my dear child.

* At that time the most celebrated dancing-master at Paris.

LETTER CCXLIV.

London, Feb. 28. O. S. 1751.

MY DEAR FRIEND,

THIS epigram in Martial,

*Non amo te, Sabidi, nec possum dicere quare,
Hoc tantum possum dicere, non amo te ;*

as puzzled a great many people, who cannot conceive how it is possible not to love any body, and yet not to know the reason why. I think I conceive Martial's meaning very clearly, tho' the nature of epigram, which is to be short, would not allow to explain it more fully, and I take it to be this; O Sabidis, you are a very worthy deserving man; you have a thousand good qualities, you have a great deal of learning; I esteem, I respect, but for the soul of me I cannot love you, though I cannot particularly say why. You are not *amiable*, you have not those engaging manners, those pleasing attentions, those graces, and that address, which are absolutely necessary to please, tho' impossible to define. I cannot say it is this or that particular thing that hinders me from loving you, it is the whole together; and upon the whole you are not agreeable.

How often have I, in the course of my life, found myself in this situation, with regard to many of my acquaintance, whom I have honoured and respected, without being able to love. I did not know why, because, when one is young, one does not take the trouble, nor allow one's self the time, to analyse one's sentiments, and to trace them up to their source. But subsequent observation and reflection have taught me why. There is a man, whose moral character, deep learning, and superior parts, I acknowledge, admire, and respect; but whom it is so impossible

impossible for me to love, that I am almost in a fever whenever I am in his company. His figure (without being deformed) seems made to disgrace or ridicule the common structure of the human body. His legs and arms are never in the position which, according to the situation of his body, they ought to be in, but constantly employed in committing acts of hostility upon the Graces. He throws any where, but down his throat, whatever he means to drink, and only mangles what he means to carve. Inattentive to all the regards of social life, he mistimes or misplaces every thing. He disputes with heat, and indiscriminately, without regard of the rank, character, and situation of those with whom he disputes: absolutely ignorant of the several gradations of familiarity or respect, he is exactly the same to his superiors, equals, and his inferiors; and therefore by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No, The utmost I can do for him, is to consider him a respectable Hottentot.

I remember that, when I came from Cambridge, I had acquired among the pedants of that illiberal Seminary, a sanctimony of literature, a turn to satire and contempt, and a strong tendency to argumentation and contradiction. But I had been but a very little while in the world, before I found that I should by no means do; and I immediately adopted the opposite character: I concealed what learning I had; I applauded without approving; and I yielded commonly without conviction. *Suaviter in modo* was my Law and my Prophets: and if I pleased (between you and me) it was much more owing to that than to any superior knowledge or merit of my own. *propos*, the word *pleasing* puts one always in mind of Lady Harvey: pray tell her, that I declare her responsible to me for your pleasing: that I consider her as a pleasing Falstaff, who does not only pleases, herself, but is the cause of pleasing in others: I know she can make any thing of any body: and that, as a young governess, if she does not make you please, it must be only because she will not, and not because she cannot. I hope you

bois dont on en fait; and if so, she is so good a sculptor, that I assure she can give you whatever form she pleases. A versatility of manners is as necessary in social, as a versatility of parts in a political life. One must often yield, in order to prevail; one must humble one's self, to be exalted; one must, like St Paul, become all things to all men, to gain some; and (by the way) men are taken by the same means *mutatis mutandis*, that women are gained; by gentleness, insinuation, and submission: and these lines of Mr Dryden will hold to a Minister as well as a Mistress:

The prostrate lover, when he lowest lies,
But stoops to conquer, and but kneels to rise.

the course of the world, the qualifications of the cameleon are then necessary; nay, they must be carried a little farther, and altered a little sooner; for you should, to a certain degree, take the hue of either the man or the woman that you want, and wish to be upon terms with. *A propos*; Have you yet found out at Paris any friendly and hospitable Madame de Lursay, *qui veut se charger du soin de vous eduquer*? And have you had any occasion of representing to her, *qu'elle faisoit donc des nœuds*? I ask your pardon, Sir, for the abruptness of the question, and acknowledge that I am meddling with matters that are out of my department. However, in matters of less importance I dare to be *de vos secrets le fidele depositaire*. Trust me with the general turn and colour of your amusements at Paris. Is it *fracas du grande monde, comedies, balls, operas, cour, &c.* Or *des petites societes moins bruyantes, mais pas pour cela moins agreables*? Where are you the most *etabli*? Where are you the *petit Siamhope*? *Voiez vous encore joir, a quelque arrangement honnete*? Have you made any acquaintances among the young Frenchmen who ride at your Academy; and who are they? Send me this sort of chit-chat in your letters, which, by the bye, I wish you would honour me somewhat oftener. If you frequent any of the myriads of polite Englishmen who infest Pa-

ris, who are they? Have you finished with Abbé Nolêt, and are you *au fait* of all the properties and effects of air? Were I inclined to quibble; I would say, that the effects of *air*, at least are best to be learned of Marcel. If you have quite done with l'Abbé Nolêt, ask my friend l'Abbé Sallier to recommend to you some meagre philomath, to teach you a little geometry and astronomy; not enough to absorb your attention, and puzzle your intellects, but only enough not to be grossly ignorant of either. I have of late been a sort of an *astronome malgré moi*, bringing last Monday into the House of Lords, a bill for reforming our present Calendar, and taking the New Style. Upon which occasion I was obliged to talk some astronomical jargon, of which I did not understand one word, but got it by heart and spoke it by rote from a master. I wished that I had known a little more of it myself; and so much I would have you know. But the great and necessary knowledge of all is, to know yourself and others: this knowledge requires great attention and long experience; exert the former, and may you have the latter? Adieu.

P. S. I have this moment received your letters of the 27th February, and the 2d March, N. S. The seal shall be done as soon as possible. I am glad that you are employed in Lord A. bemarle's bureau: it will teach you, at least, the mechanics of that business, such as folding, entering, and docketing letters; for you must not imagine that you are let into the *fin* of the correspondence, nor indeed is it fit that you should, at your age. However, use yourself to secrecy as to the letters you either read or write, that in time you may be trusted with *secret, very secret, separate, apart, &c.* I am sorry that the business interferes with your riding; I hope it is but seldom, but I insist upon its not interfering with your dancing-masters who is at this time the most useful and necessary of all the masters you have or can have.

LETTER CCXLV.

MY DEAR FRIEND,

MENTIONED to you some time ago, a sentence, which I would most earnestly wish you always to retain in your thoughts; and observe in your conduct: It is *suaviter in modo*, *fortiter in re*. I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to-day; and as old men love preaching and I have some right to preach to you, I here present you with my sermon upon these words. To proceed then regularly and *pulpitically*; I will first shew you, my beloved, the necessary connection of the two members of my text, *suaviter in modo*; *fortiter in re*. In the next place, I shall set forth the advantages and utility resulting from a strict observance of the precept contained in my text; and conclude with an application of the whole. The *suaviter in modo* alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the *fortiter in re*; which would also run into impetuosity and brutality, if not tempered and softened by the *suaviter in modo*; however, they are seldom united. The warm, cholerick man, with strong animal spirits, despises the *suaviter in modo*, and thinks to defy all before him by the *fortiter in re*. He may possibly by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning crafty man thinks to gain all his ends by the *suaviter in modo* only; he becomes all things to all men; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the cholerick man) alone joins the *suaviter in modo* with the *fortiter in re*. Now to the advantages arising from the strict observance of this precept:

If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, cheerfully, and consequently well obeyed; whereas, if given only *fortiter*, that is brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, If I bid my footman bring me a glass of wine, in a rough insulting manner, I should expect that, in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. A cool, steady resolution should shew, that where you have a right to command you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience, should make it a cheerful one, and soften as much as possible, the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *suaviter in modo*, or you will give those who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, shew the *fortiter in re*. The right motives are seldom the true ones of men's actions, especially of kings, ministers, and people in high stations; who often give to importunity and fear, what they would refuse to give to justice or to merit. By the *suaviter in modo* engage their hearts, if you can; at least prevent the pretence of offence: but take care to shew enough of the *fortiter in re* to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of many simulated ones, that they do not know which are real and which not. Other sentiments are therefore to be applied to, than those of mere justice and humanity; their favour must be captivated by the *suaviter in modo*; their love of ease must be disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool resentment: this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being despised, and feared without

without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

Now, to apply what has been said, and so conclude.

If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance: at the first impulse of passion be silent, till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: this is the most unspeakable advantage in business! On the other hand, get no complaisance, no gentleness of temper, no weak desire of pleasing, on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and consulted by the unjust and the unfeeling; but when sustained by the *fortiter in re*, is always respected, commonly successful. In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependents from becoming yours: let your enemies be disarmed by the gentleness of your manner, but let them feel, at the same time, the steadiness of your just resentment: for there is great difference between bearing malice, which is always ungenerous, and resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the *fortiter in re*, give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister *fortiter in re*, remember to gain the man by the *suaviter in modo*. If you engage his heart, you have a fair chance for imposing on his understanding, and determining his will. Tell him, in a frank, gallant manner, that your ministerial wrangles do not

lessen your personal regard for his merit ; but that, on the contrary, his zeal and ability, in the service of his master, increase it ; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be a gainer : you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business ; which can only be carried on successfully, by unadulterated good policy and right reasoning. In such situations I would be more particularly and *noblement* civil, easy, and frank with the man whose designs I traversed ; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so ; a menacing *vour* may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the graces, add great efficacy to the *suaviter in modo*, and greater dignity to the *fortiter in re* ; and consequently they deserve the utmost attention.

From what has been said, I conclude with this observation. That gentleness of manners, with firmness of mind, is a short but full description of human perfection, on this side or religious and moral duties. That you may be seriously convinced of this truth, and shew it in your life and conversation, is the most sincere and ardent wish of yours !

LETTER CCXLVI.

London, March 11. O. S. 1751.

MY DEAR FRIEND,

RECEIVED by the last post a letter from Abbè Guaſco, in which he joins his representations to thoſe of Lord Albemarle, againſt your remaining any longer in your very bad lodgings at the academy; and, as I do not find that any advantage can ariſe to you from being *interne* in any academy, which is full as far from the riding-houſe, and from all your other maſters, as your lodgings will probably be, I agree to your removing to an *hôte garni*; the Abbé will help you to find one, as I deſire him by the incloſed, which you will give him. I muſt, however, annex a condition to your going into private lodgings, which is, an abſolute excluſion of Engliſh breakfaſt and ſuppers at them; the former conſume the whole morning, and the latter employ the evenings very ill, in ſenſeleſs toaſting *a l'Angloïſe* in their infernal claret. You will be ſure to go to the riding-houſe as often as poſſible, that is, whenever your new buſineſs at Lord Albemarle's does not hinder you. But at all events, I inſiſt upon your never miſſing Marcel, who is at preſent of more conſequence to you than all the *bureaus* in Europe; for this is the time for you to acquire *tous ces petits riens*, which, though in an arithmetical account, added to one another *ad infinitum*, they would amount to nothing, in the account of the world amount to a great and important ſum. *Les agrements et les graces*, without which you will never be any thing, are abſolutely made up of thoſe *riens*, which are more eaſily felt than deſcribed. By the way, you may take your lodgings for one whole year certain, by which means you may get them much cheaper; for though I intend to ſee you here in leſs than a year, it will be but for a little time, and you will return to Paris again, where I intend you ſhall ſtay till the end of April twelvemonth, 1752; which time, provided you have got all *la politèſſe, les manières*

nieres, les attentions, et les graces du beau monde, I shall place you in some business suitable to your destination.

I have received, at last, your present of the carton, from Dominichino, by Blanchet. It is very finely done; it is a pity that he did not take in all the figures of the original. I will hang it up, where it shall be your own again some time or other.

Mr Harte is returned in perfect health from Cornwall, and has taken possession of his prebendal house at Windfor, which is a very pretty one. As I dare say you will always feel, I hope you will always express the strongest sentiments of gratitude and friendship for him. Write to him frequently, and attend to the letters you receive from him. He shall be with us at Blackheath, alias *Babirole*, all the time that I propose you shall be there, which, I believe, will be the month of August next.

Having thus mentioned to you the probable time of our meeting, I will prepare you a little for it. Hatred, jealousy, or envy, make most people attentive to discover the least defects of those they do not love; they rejoice at every new discovery they make of that kind, and take care to publish it. I thank God, I do not know what those three ungenerous passions are, having never felt them in my own breast; but love has just the same effect upon me, except that I conceal, instead of publishing, the defects which my attention makes me discover in those I love. I curiously pry into them; I analyse them; and, wishing either to find them perfect, or to make them so, nothing escapes me and I soon discover even the least gradation towards, or from that perfection. You must, therefore, expect the most critical *examen* that ever any body underwent: I shall discover your least, as well as your greatest defects, and I shall very freely tell you of them, *Non quod odio habeam, sed quod amen*. But I shall tell them you *tete-a-tete*, and as *Micio*, not as *Demea*; and I will tell them to nobody else. I think it but fair to inform you beforehand, where I suspect that my criticisms are likely to fall; and that is more upon the outward, than upon the inward man; I neither suspect your heart nor your head; but to be plain with you, I have a strange distrust of your air, your address, your

manner;

manners, your *tournure*, and particularly of your *enunciation* and elegance of style. These will be all put to the trial; for while you are with me, you must do the honours of my house and table; the least inaccuracy or inelegancy will not escape me; as you will find by a *look* at the time, and by a remonstrance afterwards when we are alone. You will see a great deal of company of all sorts at *Babiole*, and particularly foreigners. Make, therefore, in the mean time, all these exterior and ornamental qualifications your peculiar care, and disappoint all my imaginary schemes of criticism. Some authors have criticised their own works first, in hopes of hindering others from doing it afterwards: but then they do it themselves with so much tenderness and partiality for their own production, that not only the production itself, but the preventive criticism, is criticised. I am not one of those authors; but, on the contrary, my severity increases with my fondness for my work; and if you will but effectually correct all the faults I shall find, I will insure you from all subsequent criticisms from other quarters.

Are you got a little into the interior, into the constitution of things at Paris? Have you seen what you have seen thoroughly? For, by the way, few people see what they see, or hear what they hear. For example; if you go to *les Invalides*, do you content yourself with seeing the building, the hall where three or four hundred cripples dine, and the galleries where they lie; or do you inform yourself of the numbers, the conditions of their admission, their allowance, the value and nature of the fund by which the whole is supported? This latter I call seeing, the former is only staring. Many people take the opportunity of *les vacances*, to go and see the empty rooms, where the several chambers of the parliament did sit; which rooms are exceedingly like all other large rooms: when you go there, let it be when they are full; see and hear what is doing in them; learn their respective constitutions, jurisdictions, objects, and methods of proceeding; hear some causes tried in every one of the different chambers; *Approfondissez les choses*.

I am glad to hear that you are so well at Marquis de St Germain's

main's *, of whom I hear a very good character. How are you with the other foreign Ministers at Paris? Do you frequent the Dutch Ambassador or Embassadress? Have you any footing at the Nuncio's, or at the Imperial and Spanish Ambassador's? It is useful. Be more particular, in your letters to me, as to your manner of passing your time, and the company you keep. When do you dine and sup often? whose house is most your home? Adieu. *Les graces, les graces.*

LETTER CCXLVII.

London, March 18. O. S. 1751.

MY DEAR FRIEND,

I ACQUAINTED you in a former letter, that I had brought a bill into the House of Lords for correcting and reforming our present calendar; which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the Thirteenth corrected this error; his reformed calendar was immediately received by all the Catholic Powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honorable for England to remain in a gross and avowed error, especially in such company; the inconveniency of it was likewise felt by all those who had foreign correspondences, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. But there my difficulty began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations.

* At that time Ambassador from the King of Sardinia at the Court of France.

both which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Sclavonian to them, as astronomy, and they would have understood me all as well: so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them; and many of them said, that I had made the whole very clear to them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter would admit of: but as his words, his periods, and his utterance, were not near so good as mine, the preference was most unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is *mob*, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a *mob*: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to. Understanding they have collectively none; but they have ears and eyes, which must be flattered and seduced; and this can only be done by eloquence, tuneful periods, graceful action, and all the various parts of oratory.

When you come into the House of Commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be ranked only according to your eloquence, and by no means according to your matter: every body know

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the matter almost alike, but few can adorn it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myself to it. I resolved not to utter one word, even in common conversation, that should not be the most expressive, and the most elegant, that the language could supply me with for that purpose; by which means I have acquired such a certain degree of habitual eloquence, that I must now really take some pains, if I would express myself very inelegantly. I want to inculcate this known truth into you, which you seem by no means to be convinced of yet, That ornaments are at present your only objects. Your sole business now, is to shine, not to weigh. Weight without lustre is lead. You had better talk trifles elegantly to the most trifling woman, than coarse inelegant sense to the most solid man: you had better return a dropped fan genteely, than give a thousand pounds awkwardly; and you had better refuse a favour gracefully, than grant it clumsily. Manner is all, in every thing: it is by Manner only that you can please, and consequently rise. All your Greek will never advance you from Secretary to Envoy or from Envoy to Ambassador: but your address, your manner, your air, if good, very probably may. Marcel can be of much more use to you than Aristotle. I would, upon my word, much rather that you had Lord Bolingbroke's style and eloquence, in speaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two Universities united.

Having mentioned Lord Bolingbroke's style, which is, undoubtedly, infinitely superior to any body's; I would have you read his works, which you have, over and over again, with particular attention to his style. Transcribe, imitate, emulate it, if possible: that would be of real use to you in the House of Commons, in negotiations, in conversation; with that, you may justly hope to please, to persuade, to seduce, to impose; and you will fail in those articles, in proportion as you fall short of it. Upon the whole, lay aside, during your year's residence at Paris, all thoughts of all that dull fellows call solid; and exert your ut-

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most care to acquire what people of fashion call shining. *Prenez
l'éclat et le brillant d'un galant homme.*

Among the commonly called little things, to which you do
not attend, your hand-writing is one, which is indeed shameful-
ly bad, and illiberal; it is neither the hand of a man of busi-
ness, nor of a gentleman, but of a truant school-boy; as soon,
therefore, as you have done with Abbé Nolèt, pray get an ex-
cellent writing master, (since you think that you cannot teach
yourself to write what hand you please) and let him teach you
to write a genteel, legible, liberal hand, and quick; not the
hand of a *procureur*, or a writing-master, but that sort of hand
in which the first *Commis* in foreign bureaux commonly write;
for I tell you truly, that were I Lord Albemarle, nothing should
remain in my bureau, written in your present hand. From hand
to arms the transition is natural; is the carriage and motion of
your arms so too? The motion of the arms is the most material
part of a man's air, especially in dancing; the feet are not near
so material. If a man dances well from the waist upwards, wears
his hat well, and moves his head properly, he dances well. Do
the women say that you dress well? for that is necessary too for
a young fellow. Have you *un gout vif*, or a passion for any body?
I do not ask for whom; an Iphigenia would both give you the
desire, and teach you the means to please.

In a fortnight or three weeks you will see Sir Charles Hotham
at Paris, in his way to Toulouse, where he is to stay a year or
two. Pray be very civil to him, but do not carry him into com-
pany, except presenting him to Lord Albemarle; for, as he is
not to stay at Paris above a week, we do not desire that he should
taste of that dissipation: you may shew him a play and an ope-
ra. Adieu, my dear child.

LETTER CCXLVIII.

London, March 25. O. S. 1751.

DEAR BOY,

WHAT a happy period of your life is this! Pleasure is now, and ought to be, your business. While you were younger, dry rules, and unconnected words, were the unpleasant objects of your labours. When you grow older, the anxiety, the vexations, the disappointments, inseparable from public business, will require the greatest share of your time and attention; your pleasures may, indeed, conduce to your business, and your business will quicken your pleasures; but still your time must, at least, be divided: whereas now it is wholly your own, and cannot be so well employed as in the pleasures of a gentleman. The world is now the only book you want, and almost the only one you ought to read: that necessary book can only be read in company, in public places, at meals, and in *ruelles*. You must be in the pleasures, in order to learn the manners of good company. In premeditated, or in formal business, people conceal, or at least endeavour to conceal their characters; whereas pleasures discover them, and the heart breaks out through the guard of the understanding. These are often propitious moments, for skilful negociators to improve. In your destination particularly, the able conduct of pleasures is of infinite use; to keep a good table, and to do the honours of it gracefully, and *sur le ton de la bonne compagnie*, is absolutely necessary for a foreign minister. There is a certain light table chit-chat, useful to keep off improper and too serious subjects, which is only to be learned in the pleasures of good company. In truth, it may be trifling; but, trifling as it is, a man of parts and experience of the world, will give an agreeable turn to it. *L'art de badiner agreablement* is by no means to be despised.

An engaging address, and turn to gallantry, is often of very great service to foreign ministers. Women have, directly or indirectly,

directly, a good deal to say in most Courts. The late Lord Strafford governed, for a considerable time, the Court of Berlin, and made his own fortune, by being well with Madame de Wartemberg, the first King of Prussia's mistress. I could name many other instances of that kind. That sort of agreeable *caquet de femmes*, the necessary forerunners of closer conferences, is only to be got by frequenting women of the first fashion, *et qui donnent le ton*. Let every other book then give way to this great and necessary book, the World; of which there are so many various readings, that it requires a great deal of time and attention to understand it well: contrary to all other books, you must not stay at home, but go abroad to read it; and, when you seek it abroad you will not find it in booksellers shops and stalls, but in Courts, in *hotels*, at entertainments, balls, assemblies, spectacles, &c. Put yourself upon the foot of an easy, domestic, but polite familiarity and intimacy, in the several French houses to which you have been introduced. Cultivate them, frequent them, and shew a desire of becoming *enfant de la maison*. Get acquainted as much as you can with *les gens de cour*: and observe, carefully, how politely they can differ, and how civilly they can hate; how easy and idle they can seem in the multiplicity of their business; and how they can lay hold of the proper moments to carry it on, in the midst of their pleasures. Courts, alone, teach versatility and politeness; for there is no living there without them. Lord Albemarle, has, I hear and am very glad of it, put you into the hands of Messieurs de Bissy. Profit by that, and beg of them to let you attend them in all the companies of Versailles and Paris. One of them, at least, will naturally carry you to Madame de la Valiere, unless he is discarded by this time, and Gelliot * retaken. Tell them frankly, *que vous cherchez a vous former, que vous etes en mains de maitres, s'ils veulent bien s'en donner la peine*. Your profession has this agreeable peculiarity in it, which is, that it is connected with, and promoted by pleasures; and it is the only one, in which a thorough knowledge of the world, polite manners, and

* A famous Opera-singer at Paris.

an engaging address, are absolutely necessary. If a lawyer knows his law, a parson his divinity, and a financier his calculations, each may make a figure and a fortune in his profession, without great knowledge of the world, and without the manners of Gentlemen. But your profession throws you into all the intrigues, and cabals, as well as pleasures, of Courts: in those windings and labyrinths, a knowledge of the world, a discernment of characters, a suppleness and versatility of mind, and an elegance of manners, must be your clue: you must know how to sooth and lull the monsters that guard, and how to address and gain the fair that keep the golden fleece. These are the arts and the accomplishments absolutely necessary for a foreign minister; in which it must be owned, to our shame, that most other nations out-do the English; and *cæteris paribus*, a French minister will get the better of an English one, at any third Court in Europe. The French have something more *liant*, more insinuating and engaging in their manner, than we have. An English minister shall have resided seven years at a Court, without having made any one personal connection there, or without being intimate and domestic in any one house. He is always the English minister, and never naturalized. He receives his orders, demands an audience, writes an account of it to his Court, and his business is done. A French minister, on the contrary, has not been six weeks at a Court, without having by a thousand little attentions, insinuated himself into some degree of favour with the Prince, his wife, his mistress, his favourite, and his minister. He has established himself upon a familiar and domestic footing, in a dozen of the best houses of the place, where he has accustomed the people to be not only easy, but unguarded before him: he makes himself at home there, and they think him so. By these means he knows the interior of those Courts, and can almost write prophecies to his own, from the knowledge he has of the characters, the humours, the abilities, or the weaknesses of the actors. The Cardinal d'Osset was looked upon at Rome as an Italian, and not as a French Cardinal; and Monsieur d'Avaux, wherever he went, was never con-

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sidered as a foreign minister, but as a native, and a personal friend. Mere plain truth, sense, and knowledge, will by no means do alone in Courts; art and ornaments must come to their assistance. Humours must be flattered; the *mollia tempora* must be studied and known: confidence acquired by seeming frankness, and profited of by silent skill. And above all, you must gain and engage the heart, to betray the understanding to you. *Hæc tibi erunt artes.*

The death of the Prince of Wales, who was more beloved for his affability and good nature, than esteemed for his steadiness and conduct, has given concern to many, and apprehensions to all. The great difference of age in the King and Prince George, presents the prospect of a minority; a disagreeable prospect for any nation! But it is to be hoped, and is most probable, that the King, who is now perfectly recovered of his late indisposition, may live to see his grandson of age. He is, seriously, a most hopeful boy: gentle and good-natured, with good sound sense. This event has made all sorts of people here historians, as well as politicians. Our histories are rummaged for all the particular circumstances of the six minorities we have had since the conquest, *viz.* those of Henry III, Edward III, Richard II, Henry VI, Edward V, and Edward VI; and the reasonings, the speculations, the conjectures, and the predictions, you will easily imagine, must be innumerable and endless, in this nation, where every porter is a consummate politician. Doctor Swift says, very humorously, "Every man knows that he understands religion and politics, though he never learned them; but many people are conscious they do not understand many other sciences, from having never learned them." Adieu.

LETTER CCXLIX.

London, April 7. O. S. 1751.

MY DEAR FRIEND,

HERE you have altogether, the pocket-books, the compasses, and the patterns. When your three Graces have made their option, you need only send me, in a letter, small pieces of the three mohairs they fix upon. If I can find no way of sending them safely, and directly to Paris, I will contrive to have them left with Madame Morel, at Calais; who, being Madame Monconseil's agent there, may find means of furthering them to your three Ladies, who all belong to your friend Madame Monconseil. Two of the three, I am told, are handsome; Madame Polignac, I can swear, is not so; but however, as the world goes, two out of three is a very good composition.

You will also find, in the packet, a compass ring set round with little diamonds, which I advise you to make a present of to Abbé Guaſco, who has been useful to you, and will continue to be so; as it is a mere bauble you must add to the value of it by your manner of giving it him. Shew it him first, and, when he commends it, as probably he will, tell him that it is at his service, *et que comme il est toujours par voie et par chemins, il est absolument necessaire qu'il ait une boussole*. All those little gallantries depend entirely upon the manner of doing them; as, in truth, what does not? The greatest favours may be done so awkwardly and bunglingly as to offend; and disagreeable things may be done so agreeably as almost to oblige. Endeavour to acquire this great secret; it exists, it is to be found, and is worth a great deal more than the grand secret of the Alchymists would be if it were, as it is not, to be found. This is only to be learned in Courts, where clashing views, jarring opinions, and cordial hatreds, are softened, and kept within decent bounds, by politeness and manners. Frequent, observe, and learn Courts. Are you free of that of St Cloud? Are you often at Versailles?

Inferuate

Influate and wriggle yourself into favour at those places. L'Abbé de la Ville, my old friend, will help you at the latter; your three Ladies may establish you in the former. The good-breeding *de la Ville et de la Cour* are different; but without deciding which is intrinsically the best, that of the Court is, without doubt, the most necessary for you, who are to live, to grow, and to rise in Courts. In two years time, which will be as soon as you are fit for it, I hope to be able to plant you in the soil of a *young Court* here; where, if you have all the address, the suppleness, and versatility of a good courtier, you will have a great chance of thriving and flourishing. Young favour is easily acquired, if the proper means are employed; and, when acquired, it is warm, if not durable; and the warm moments must be snatched and improved. *Quite pour ce qui en peut arriver apres.* Do not mention this view of mine for you, to any mortal; but learn to keep your own secrets, which, by the way, very few people can do.

If your course of Experimental Philosophy, with Abbé Nollet, is over, I would have you apply to Abbé Sallier, for a master to give you a general notion of astronomy and geometry; of both which you may know as much as I desire you should, in six months time. I only desire that you should have a clear notion of the present planetary system, and the history of all the former systems: Fontenelle's *Pluralite des Mondes* will almost teach you all you need know upon that subject. As for geometry, the seven first books of Euclid will be a sufficient portion of it for you. It is right to have a general notion of those abstruse sciences so as not to appear quite ignorant of them, when they happen, as sometimes they do, to be the topics of conversation; but a deep knowledge of them requires too much time, and engrosses the mind too much. I repeat it again and again to you, Let the great book of the World be your principal study. *Nocturna versate manu, versate diurna*; which may be rendered thus in English: Turn over *men* by day, and *women* by night. I mean only the best editions.

Whatever may be said at Paris of my speech upon the bill for

the reformation of the present calendar, or whatever applause it may have met with here, the whole, I can assure you, is owing to the words and to the delivery, but by no means to the matter; which, as I told you in a former letter, I was not master of. I mention this again, to shew you the importance of well-chosen words, harmonious periods, and good delivery; for, between you and me, Lord Macclesfield's speech was, in truth, worth a thousand of mine. It will soon be printed, and I will send it you. It is very instructive. You say, that you wish to speak but half as well as I did: you may easily speak full as well as ever I did: If you will but give the same attention to the same objects that I did at your age, and for many years afterwards; I mean, correctness, purity and elegance of style, harmony of periods, and gracefulness of delivery. Read over and over again the third book of *Cicero de Oratore*, in which he particularly treats of the ornamental parts of oratory; they are indeed properly oratory, for all the rest depends only upon common sense, and some knowledge of the subjects you speak upon. But if you would please, persuade, and prevail in speaking, it must be by the ornamental parts of oratory. Make them, therefore, habitual to you; and resolve never to say the most common things, even to your footman, but in the best words you can find, and with the best utterance. This, with *les manieres, la tournure, et les usages du beau monde*, are the only two things you want; fortunately they are both in your power; may you have them both! Adieu.

LETTER CCL.

A Londres, 15 d'Avril, O. S. 1751.

MON CHER AMI,

COMMENT vont les Graces, les manieres, les agrémens, et tous ces petits riens si nécessaires pour rendre un homme aimable? Les prenez vous? y faites vous des progrès? Le grand secret est l'art de plaire, et c'est un art qu'il ne tient qu'à un chacun

chacun d'acquérir, supposant un certain fond de sens commun. Un tel vous plaît par tel endroit; examinez pourquoi, faites comme lui, et vous plairez par le même endroit aux autres. Pour plaire aux femmes, il faut être considéré des hommes. Et pour plaire aux hommes, il faut sçavoir plaire aux femmes. Les femmes, dont la vanité est sans contredit la passion dominante, la trouvent flattée par les attentions d'un homme qui est généralement estimé parmi les hommes. Quand il est marqué à ce coin, elles lui donnent le cours, c'est-à-dire, la mode. De l'autre côté, un homme sera estimable parmi les hommes, sans pourtant être aimable, si les femmes n'y ont pas mis la dernière main. Il est aussi nécessaire que les deux sexes travaillent à sa perfection qu'à son être; portez aux femmes le mérite de votre sexe; vous en rapporterez la douceur, les agréments, et les graces du leur; et les hommes qui vous estimoient seulement auparavant vous aimeront après. Les femmes sont les véritables raffineuses de l'or masculin; elles n'y ajoutent pas du poids il est vrai, mais elles y donnent l'éclat et le brillant. A propos, on m'assure que Madame de Blot, sans avoir des traits, est jolie comme un cœur, et que nonobstant cela, elle s'en est tenue jusqu'ici scrupuleusement à son mari, quoiqu'il y ait déjà plus d'un an qu'elle est mariée. Elle n'y pense pas; il faut décroter cette femme là. Decrottez vous donc tous les deux reciproquement. Force, assiduités, attentions, regards tendres, et déclarations passionnées de votre côté, produiront au moins quelque velleité du sien. Et quand une fois la velleité y est, les œuvres ne sont pas loin.

Comme je vous tiens pour le premier *juris peritus* et politique de tout le corps Germanique, je suppose que vous aurez lu la lettre du Roi de Prusse à l'Electeur de Mayence, au sujet de l'election d'un Roi des Romains. Et de l'autre côté, un pièce, intitulée, *Représentation impartiale de ce qui est juste à l'égard de l'election d'un Roi des Romains, &c.* La première est très bien écrite, mais pas fondée sur les loix et les usages de l'Empire; la seconde est très mal écrite, au moins en François, mais fondée. Je crois qu'elle aura été écrite par quelque Allemand

qui s'étoit mis dans l'esprit qu'il entendoit le François. Je suis persuadé pourtant que l'élégance et la délicatesse de la lettre du Roi de Prusse en imposeront aux deux tiers du public en dépit de la solidité et de la vérité de l'autre pièce. Telle est la force de l'élégance et de la délicatesse.

Je ferois souhaiter que vous eussiez la bonté de me détailler un peu plus particulièrement vos allures à Paris. Ou est-ce, par exemple, que vous dînez tous les Vendredis ? avec cet aimable et respectable vieillard Fontenelle ? Quelle est la maison qui est pour ainsi dire votre domicile ? Car on en a toujours une, ou l'on est plus établi, et plus à son aise qu'ailleurs. Qui sont les jeunes François avec lesquels vous êtes le plus lié ? Fréquentez-vous l'hôtel d'Hollande ; et vous êtes vous souvié encore dans celui du Comte de Caunitz ? Monsieur de Pignatelle, a-t-il l'honneur d'être du nombre de vos serviteurs ? Et le Nonce du Pape vous a-t-il compris dans sons Jubilé ? Dites moi aussi naturellement comment vous êtes avec Milord Huntingdon ; le voyez-vous souvent ? Le cultivez-vous ? Répondez spécifiquement à toutes ces questions dans votre première lettre.

On me dit que le livre de du Clos n'est pas à la mode à Paris, et qu'on le critique furieusement : c'est apparemment parce qu'on l'entend, et ce n'est plus la mode d'être intelligible. Je respecte infiniment la mode, mais je respecte bien plus ce livre, que je trouve en même tems vrai, solide, et brillant. Il y a même des epigrammes, que veut-on de plus ?

Mr * * * sera parti (je compte) de Paris pour son séjour de Toulouse. J'espère qu'il y prendra des manières, au moins en a-t-il bien besoin. Il est gauche, il est taciturne, et n'a pas le moindre *entregent* : Qualités pourtant très nécessaires pour se distinguer ou dans les affaires, ou dans le beau monde. Au vrai, ces deux choses sont si liées, qu'un homme ne figurera jamais dans les affaires qui ne sçait pas briller aussi dans le beau monde. Et pour réussir parfaitement bien dans l'un ou dans l'autre, il faut être *in utrumque paratus*. Puissiez vous l'être, mon cher ami ! et sur ce, nous vous donnons le bon soir.

P. S. Lord and Lady Blessington, with their son Lord Mount-

joy,

joy, will be at Paris next week, in their way to the South of France ; I send you a little packet of books by them. Pray go to wait upon them, as soon as you hear of their arrival, and shew them all the attentions you can.

TRANSLATION.

London, April 15th, O. S. 1751.

MY DEAR FRIEND,

WHAT success with the Graces, and in the accomplishments, elegancies, and all those little nothings so indispensably necessary to constitute an amiable man ? Do you take them, do you make a progress in them ? The great secret is the art of pleasing ; and that art is to be attained by every man who has a good fund of common-sense. If you are pleased with any person, examine why ; do as he does ; and you will charm others by the same things which please you in him. To be liked by women, you must be esteemed by men ; and to please men, you must be agreeable to women. Vanity is unquestionably the ruling passion in women ; and it is much flattered by the attentions of a man, who is generally esteemed by men : when his merit has received the stamp of their approbation, women make it current, that is to say, put him in fashion. On the other hand, if a man has not received the last polish from women, he may be estimable among men, but he will never be amiable. The concurrence of the two sexes is as necessary to the perfection of our being, as to the formation of it. Go among women with the good qualities of your sex, and you will acquire from them the softness and the graces of theirs. Men will then add affection to the esteem which they before had for you. Women are the only refiners of the merit of men ; it is true, they cannot add weight, but they polish and give lustre to it. *A propos*, I am assured that Madame de Blot, although she has no great regularity of features, is, notwithstanding, excessively pretty ; and that, for all that, she has as yet been scrupulously constant to her husband, though she has now been married above a year. Surely she does not reflect, that

woman wants polishing. I would have you polish one another reciprocally. Force, assiduities, attentions, tender looks, and passionate declarations, on your side, will produce some irrefragable wishes, at least, on hers; and when even the slightest wishes arise, the rest will soon follow.

As I take you to be the greatest *juris peritus*, and politician, of the whole Germanic body, I suppose you will have read the King of Prussia's letter to the Elector of Mainz, upon the election of a King of the Romans; and, on the other side, a memorial, intitled, *Impartial representation of what is just with regard to the election of a King of the Romans*, &c. The first is extremely well written, but not grounded upon the laws and customs of the empire. The second is very ill written (at least in French) but well grounded; I fancy the author is some German, who has taken into his head that he understands French. I am, however, persuaded, that the elegance and delicacy of the King of Prussia's letter will prevail with two thirds of the public, in spite of the solidity and truths contained in the other piece. Such is the force of an elegant and delicate style!

I wish you would be so good as to give me a more particular and circumstantial account of the method of passing your time at Paris. For instance, Where is it that you dine every Friday? in company with that amiable and respectable old man, Fontenelle? Which is the house where you think yourself at home? For one always has such a one, where one is better established, and more at ease than any where else. Who are the young Frenchmen with whom you are most intimately connected? Do you frequent the Dutch Ambassador's? Have you penetrated yet into Count Caunitz's house? Has Monsieur de Pignatelle the honour of being one of your humble servants? And has the Pope's Nuncio included you in his jubilee? Tell me also freely, how you are with Lord Huntingdon: Do you see him often? do you connect yourself with him? Answer all these questions circumstantially in your first letter.

I am told that du Clos' book is not in vogue at Paris, and that it is violently criticised; I suppose that is because one understands

derstands it; and being intelligible is now no longer the fashion. I have a very great respect for fashion, but a much greater for this book; which is, all at once, true, solid, and bright. It contains even epigrams; what can one wish for more?

Mr * * * will, I suppose, have left Paris by this time, for his residence at Toulouse. I hope he will acquire manners there; I am sure he wants them. He is awkward, he is silent, and has nothing agreeable in his address, most necessary qualifications to distinguish one's self in business, as well as in the *polite world*. In truth, these two things are so connected, that a man cannot make a figure in business, who is not qualified to shine in the great world; and to succeed perfectly in either the one or the other, one must be *in utrumque paratus*. May you be that, my dear friend! and so we wish you a good night.

LETTER CCLI.

London, April 22. O. S. 1731.

MY DEAR FRIEND,

I APPLY to you now, as to the greatest *virtuoso* of this or perhaps any other age; one whose superior judgment and distinguishing eye hindered the King of Poland from buying a bad picture at Venice, and whose decision in the realms of *virtu* are final, and without appeal. Now to the point. I have had a catalogue sent me, d'une vente à l'amiable de tableaux des plus grands maitres appartenans au Sicur Araignon Aperèn, valet de chambre de la Reine, sur le quai de la Mëgiffierie, au cõin de l'Arche Marion. There I observe two large pictures of Titian, as described in the inclosed page of the catalogue, No. 18, which I should be glad to purchase, upon two conditions; the first is, that they be undoubted originals of Titian, in good preservation; and the other, that they come cheap. To ascertain the first (but without disparaging your skill) I wish you would get some undoubted connoisseurs to examine them carefully; and if, upon such critical examination, they should be unanimously allowed

to

to be undisputed originals of Titian, and well preserved, then comes the second point, the price: I will not go above two hundred pounds Sterling for the two together; but as much less as you can get them for. I acknowledge that two hundred pounds seems to be a very small sum for two undoubted Titians of that size; but, on the other hand, as large Italian pictures are now out of fashion at Paris, where fashion decides of every thing, and as these pictures are too large for common rooms, they may possibly come within the price above limited. I leave the whole of this transaction (the price excepted, which I will not exceed) to your consummate skill and prudence, with proper advice joined to them. Should you happen to buy them for that price, carry them to your own lodgings, and get a frame made to the second, which I observe has none, exactly the same with the other frame, and have the old one new gilt; and then get them carefully packed up, and sent me by Rouen.

I hear much of your conversing with *les beaux esprits* at Paris; I am very glad of it; it gives a degree of reputation, especially at Paris; and their conversation is generally instructive, though sometimes affected. It must be owned, that the polite conversation of the men and women of fashion at Paris, though not always very deep, is much less futile and frivolous than ours here. It turns at least upon some subject, something of taste, some point of history, criticism, and even philosophy; which, though probably not quite so solid as Mr Locke's, is however better, and more becoming rational beings, than our frivolous dissertations upon the weather, or upon whist. Monsieur du Clos observes, and I think very justly, qu'il y a á present en France une Fermentation universelle de la raison qui tend á se developper. Whereas, I am sorry to say, that here that fermentation seems to have been over some years ago, the spirit evaporated, and only the dregs left. Moreover, *les beaux esprits* at Paris are commonly well bred, which ours very frequently are not: with the former your manners will be formed; with the latter wit must generally be compounded for at the expence of manners. Are you acquainted with Marivaux, who has certain-

ly studied, and is well acquainted with the heart; but who refines so much upon its *plis et replis*, and describes them so affectingly, that he often is unintelligible to his readers, and sometimes so, I dare say, to himself? Do you know *Crebillon le fils*? He is a fine painter, and a pleasing writer; his characters are admirable, and his reflections just. Frequent these people, and be glad, but not proud of frequenting them: never boast of it, as a proof of your own merit, nor insult in a manner, other companies, by telling them affectedly what you, Montesquieu, and Fontenelle, were talking of the other day; as I have known many people do here, with regard to Pope and Swift, who had never been twice in company with either: nor carry into other companies the tone of these meetings of *beaux esprits*. Talk literature, taste, philosophy, &c. with them, *a la bonne heure*; but then, with the same ease, and more *enjouement*, talk *pompons moires*, &c. with Madame de Blot, if she requires it. Almost every subject in the world has its proper time and place; in which no one is above or below discussion. The point is, to talk well upon the subject you talk upon; and the most trifling frivolous subjects will still give a man of parts an opportunity of shewing them. *L'usage du grande monde* can alone teach that. This was the distinguishing characteristic of Alcibiades, and a happy one it was; that he could occasionally, and with so much ease, adopt the most different, and even the most opposite habits and manners, that each seemed natural to him. Prepare yourself for the great world, as the *athletæ* used to do for their exercises; oil (if I may use that expression) your mind and your manners, to give them the necessary suppleness and flexibility; strength alone will not do, as young people are too apt to think.

How do your exercises go on? Can you manage a pretty vigorous *sauteur* between the pillars? Are you got into stirrups yet? *Faites-vous assaut aux armes*? But, above all, what does Marcel say of you? Is he satisfied? Pray be more particular in your accounts of yourself; for, though I have frequent accounts of you from others, I desire to have your own too. Adieu.

Yours, truly and tenderly.

LET.

LETTER CCLII.

London, May 2. O. S. 1751.

MY DEAR FRIEND,

TWO accounts which I have very lately received of you from two good judges, have put me into great spirits; as they have given me reasonable hopes, that you will soon acquire all that I believe you want; I mean, the air, the address, the graces, and the manners of a man of fashion. As these two pictures of you are very unlike that which I received, and sent you some months ago, I will name the two painters: the first is an old friend and acquaintance of mine, Monsieur d'Aillon. His picture is, I hope, like you; for it is a very good one: Monsieur Tollot's is still a better; and so advantageous a one, that I will not send you a copy of it, for fear of making you too vain. So far I will tell you, that there was only one *but* in either of their accounts; and it was this: I gave d'Aillon the question, ordinary and extraordinary, upon the important article of manners; and extorted this from him: * *Mais si vous voulez, il lui manque encore ce dernier beau vernis qui relève les couleurs, et qui donne l'éclat à la pièce. Comptez qu'il l'aura; il a trop d'esprit pour n'en pas connoître tout le prix, et je me troupe bien, ou plus d'une personne travaille à le lui donner. Monsieur Tollot says, † Il ne lui manque absolument, pour être tout ce que vous souhaitez qu'il soit, que ces petits riens, ces grâces de détail,* cette

* "But, since you will know it, he still wants that last beautiful varnish, which raises the colours, and gives brilliancy to the piece. Be persuaded that he will acquire it; he has too much sense not to know its value; and, if I am not greatly mistaken, more persons than one are now endeavouring to give it him."

† "In order to be exactly all that you wish him, he only wants those little nothings, those graces in detail, and that amiable ease, which can only be acquired by the usage of the great world. I am assured that he is, in that respect, in good hands: I do not know whether that does not rather imply, in fine arms."

ette aisance amiable, que l'usage du grande, monde peut seul donner. A cet égard on m'affure qu'il est en de bonnes mains; je ne sçais si on ne veut pas dire par-là dans beaux bras. Without entering into a nice discussion of the last question, I congratulate you and myself upon your being so near that point at which I so anxiously wish you may arrive. I am sure that all your attention and endeavours will be exerted; and, if exerted, they will succeed. Mr Tollot says, that you are inclined to be fat, but I hope you will decline it as much as you can; not by taking any thing corrosive to make you lean, but by taking as little as you can of those things that would make you fat. Drink no chocolate, take your coffee without cream: you cannot possibly avoid suppers at Paris, unless you avoid company too, which I would by no means have you do: but eat as little at supper as you can, and make even an allowance for that little at your dinners. Take, occasionally a double dose of riding and fencing; and now that the summer is come, walk a good deal in the Tuilleries: it is a real inconvenience to any body to be fat; and, besides, it is ungraceful for a young fellow. *A propos*, I had like to have forgot to tell you, that I charged Tollot to attend particularly to your utterance and diction; two points of the utmost importance. To the first he says, * Il ne s'énonce pas mal, mais il seroit à souhaiter qu'il le fit encore mieux; et il s'exprime avec plus de feu que d'élé-gance. L'usage de la bonne compagnie mettra aussi ordre, à tout cela. These, I allow, are little things separately; but, aggregately, they make a most important and great article in the account of a gentleman. In the house of Commons you can never make a figure without elegance of style, and gracefulness of utterance; and you can never succeed as a courtier, at your own Court, or as a minister at any other, without those innumerable *petits riens dans les manieres, et dans les attentions*. Mr Yorke is

* His enunciation is not bad, but it is to be wished that it were still better; and he expresses himself with more fire than elegance. Usage of good company will instruct him likewise in that."

is by this time at Paris; make your court to him, but not so as to disgust, in the least, Lord Albermarle; who may possibly dislike your considering Mr Yorke as the man of business, and him as only *pour orner le scene*. Whatever your opinion may be upon *that point*, take care not to let it appear; but be well with them both, by shewing no public preference to either.

Though I must necessary fall into repetitions, by treating the same subject so often, I cannot help recommending to you again the utmost attention to your air and address. Apply yourself now to Marcel's lectures, as diligently as you did formerly to Professor Mascow's; desire him to teach you every genteel attitude, that the human body can be put into; let him make you go in and out of his room frequently, and present yourself to him, as if he were by turns different persons; such as a minister, a lady, a superior, an equal, an inferior, &c. Learn to sit genteelly in different companies; to loll genteelly, and with good manners, in those companies where you are authorized to be free; and to sit up respectfully where the same freedom is not allowable. Learn even to compose your countenance occasionally to the respectful, the cheerful, and the insinuating. Take particular care that the motions of your hands and arms be easy and graceful; for the genteelness of a man consists more in them than in any thing else, especially in his dancing. Desire some women to tell you of any little awkwardness that they may observe in your carriage: they are the best judges of those things; and if they are satisfied, the men will be so too. Think, now, only of these decorations. Are you acquainted with Madam Geoffrain, who has a great deal of wit; and who, I am informed, receives only the very best company in her house? Do you know Madame du Pin, who, I remember, had beauty, and I hear has wit and reading? I could wish you to converse only with those, who, either from their rank, their merit, or their beauty, require constant attention; for a young man can never improve in company where he thinks he may neglect himself. A new bow must be constantly kept bent; when it grows older, and has taken the right turn, it may now and then be relaxed.

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I have this moment paid your draught of £.89 15s. it was signed in a very good hand; which proves that a good hand may be written without the assistance of magic. Nothing provokes me much more, than to hear people indolently say, that they cannot do, what is in every body's power to do, if it be but in their will. Adieu.

LETTER CCLIII.

London, May 6. O. S. 1751.

MY DEAR FRIEND,

THE best authors are always the severest critics of their own works; they revise, correct, file, and polish them, till they think they have brought them to perfection. Considering you as my work, I do not look upon myself as a bad author, and am therefore a severe critic. I examine narrowly into the least inaccuracy or inelegancy, in order to correct, not to expose them, and that the work may be perfect at last. You are, I know, exceedingly improved in your air, address, and manners, since you have been at Paris; but still there is, I believe, room for farther improvement, before you come to that perfection which I have set my heart upon seeing you arrive at: and till that moment, I must continue filing and polishing. In a letter that I received by last post, from a friend of yours at Paris, there was this paragraph: * Sans flatterie, j'ai l'honneur de vous assurer que Monsieur Stanhope réussit ici au-delà de ce qu'on attendroit d'une

* "Have the honour to assure you, without flattery, that Mr Stanhope succeeds beyond what might be expected from a person of his age. He goes into very good company; and that kind of manner, which was at first thought to be too decisive and peremptory is now judged otherwise; because it is acknowledged to be the effect of an ingenuous frankness, accompanied by politeness, and by a proper deference. He studies to please, and succeeds. Madame de Pusieux was the other day speaking of him with complacency and friendship. You will be satisfied with him in all respects."

d'une personne de son age; il voit très bonne compaignie, et petit ton qu'on regardoit d'abord comme un pu décidè et un peu brusque, n'est rien moins que cela, parce qu'il est l'effet de la franchise, accompagnée de la politesse et de la déférence. Il s'étudie à plaire, et il y réussit. Madame de Pufieux en parloit l'autre jour avec complaisance et intérêt: vous en ferez content tous égards. This is extremely well, and I rejoice at it: one little circumstance only may, and I hope will be altered for the better. Take pains to undeceive those who thought that *petite ton un peu decide et un peu brusque*; as it is not meant so, let it not appear so. Compose your countenance to an air of gentleness and *douceur*; use some expressions of diffidence of your own opinion, and deference to other people's; such as, * S'il m'est permis de le dire—je croirois—ne seroit-ce pas plutôt comme cela? Au moins j'ai tout lieu de me défier de moi-même. Such mitigating, engaging words do by no means weaken your argument; but, on the contrary, make it more powerful, by making it more pleasing. If it is a quick and hasty manner of speaking that people mistake *pour decide et brusque*, prevent their mistakes for the future by speaking more deliberately, and taking a softer tone of voice; as in this case you are free from the guilt, be free from the suspicion too. Mankind, as I have often told you, is more governed by appearances, than by realities: and, with regard to opinion, one had better be really rough and hard, with the appearance of gentleness and softness, than just the reverse. Few people have penetration enough to discover, attention enough to observe, or even concern enough to examine beyond the exterior; they take their notions from the surface, and go no deeper; they commend, as the gentlest and best-natured man in the world, that man who has the most engaging exterior manner, though possibly they have been but once in his company. An air, a tone of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; and

* If I might be permitted to say—I should think—Is it not rather so? At least I have the greatest reason to be diffident of myself.

without farther examination, and possibly with the contrary
 qualities, that man is reckoned the gentlest, the modestest, and
 the best-natured man alive. Happy the man, who, with a cer-
 tain fund of parts and knowledge, gets acquainted with the
 world early enough to make it his bubble, at an age, when most
 people are the bubbles of the world! for that is the common
 lot of youth. They grow wiser when it is too late: and, asha-
 med and vexed at having been bubbles so long, too often turn
 waves at last. Do not therefore trust to appearances and out-
 dress yourself, but pay other people with them; because you may
 be sure that nine in ten of mankind do, and ever will trust to
 them. This is by no means a criminal or blameable simulation,
 nor is it used with an ill intention. I am by no means blameable
 in desiring to have other people's good word, good will, and af-
 fection, if I do not mean to abuse them. Your heart, I know,
 is good, your sense is sound, and your knowledge extensive.
 What then remains for you to do? Nothing, but to adorn those
 fundamental qualifications, with such engaging and captivating
 manners, softness and gentleness, as will endear you to those
 who are able to judge of your real merit, and which always stand
 in the stead of merit with those who are not. I do not mean by
 this to recommend to you *le fade doux*, the insipid softness
 of a gentle fool: no, assert your own opinion, oppose other peo-
 ple's, when wrong; but let your manner, your air, your terms,
 and your tone of voice, be soft and gentle, and that easily and na-
 turally, not affectedly. Use palliatives when you contradict;
 such as, *I may be mistaken, I am not sure, but I believe, I should*
rather think, &c. Finish any argument or dispute with some
 little good-humoured pleasantry, to shew that you are neither
 hurt yourself, nor meant to hurt your antagonist; for an argu-
 ment, kept up a good while, often occasions a temporary alie-
 nation on each side. Pray observe particularly, in those French
 people who are distinguished by that character, *cette douceur*
de mœurs et de manières, which they talk of so much, and value
 so justly; see in what it consists; in mere trifles, and most easy
 to be acquired, where the heart is really good. Imitate, copy
 it,

it, till it becomes habitual and easy to you. Without a compliment to you, I take it to be the only thing you now want: nothing will sooner give it you than a real passion, or, at least, *un gout vif*, for some women of fashion; and, as I suppose that you have either the one or the other by this time, you are consequently in the best school. Besides this, if you were to say to Lady Hervey, Madame Monconseil, or such others as you look upon to be your friends, * On dit que j'ai un certain petit ton trop décidé et trop brusque; l'intention pourtant n'y est pas: corrigez-moi, je vous en supplie, et châtiez-moi même publiquement, quand vous me trouverez sur le fait. Ne me passez rien, poussez votre critique jusqu'à l'excès; un juge aussi éclairé est en droit d'être sévère, et je vous promets que le coupable tâchera de se corriger.

Yesterday I had two of your acquaintances to dine with me, Baron B. and his companion Monsieur S. I cannot say of the former, *qu'il est pauvre de grâces*; and I would rather advise him to go and settle quietly at home, than to think of improving himself by farther travels, Ce n'est pas le bois dont on en fait. His companion is much better, though he has a strong *tocho di tedesco*. They both spoke well of you, and so far I liked them both. † Comment vont nos affaires avec l'amiable petite Blot? Se prête-t-elle à vos fleurettes? êtes-vous censé être sur les rangs? Madame du — est elle votre Madame de Lursay, et fait

* It is said that I have a kind of manner which is rather too decisive and too peremptory; it is not however my intention that it should be so: I entreat you to correct, and even publicly to punish me whenever I am guilty. Do not treat me with the least indulgence, but criticise to the utmost. So cleared a judge as you has a right to be severe; and I promise you that the criminal will endeavour to correct himself.

† How go you on with the amiable little Blot? Does she listen to your flattering tale? Are you numbered among the list of her admirers? Is Madam du — your Madame du Lursay? does she sometimes knot, and are you her Meilcour? They say she has softness, sense, and engaging manners; in such an apprenticeship, much may be learned.

ait-elle quelquefois des nœuds? Seriez-vous son Meilcour? Elle
dit-on, de la douceur, de l'esprit, des manieres; il y a à ap-
prendre dans un tel apprentissage *. A woman like her, who
has always pleased, and often been pleased, can best teach the
art of pleasing; that art, without which *ogni fatica e vana*.
Marcel's lectures are no small part of that art: they are the en-
raging forerunner of all other accomplishments. Dress is also
an article not to be neglected, and I hope you do not neglect it;
it helps in the *premier abord*, which is often decisive. By dress,
I mean your clothes being well made, fitting you, in the fashion,
and not above it; your hair well done, and a general cleanliness
and spruceness in your person. I hope you take infinite care of
your teeth; the consequences of neglecting the mouth are seri-
ous, not only to one's-self but to others. In short, my dear child,
neglect nothing; a little more will complete the whole. Adieu.
I have not heard from you these three weeks, which I think a
great while.

LETTER CCLIV.

London, May 10. O. S. 1751.

MY DEAR FRIEND,

RECEIVED, yesterday, at the same time, your letters of the
4th and 11th N. S. and being much more careful of my com-
missions than you are of yours, I do not delay one moment send-
ing you my final instructions concerning the pictures. The Man,
you allow to be a Titian, and in good preservation; the Woman
is an indifferent and a damaged picture; but, as I want them
for furniture for a particular room, companions are necessary;
and therefore I am willing to take the Woman for better for
worse, upon account of the man; and if she is not too much da-
maged,

* This whole passage, and several others, allude to Crebil-
lon's *Egaremens du Cœur et de l'Esprit*, a sentimental novel
written about that time, and then much in vogue at Paris.

maged, I can have her tolerably repaired, as many a fine woman is, by a skilful hand here; but then I expect the Lady should be, in a manner, thrown into the bargain with the Man; and, in this state of affairs, the Woman being worth little or nothing, I will not go above fourscore Louis for the two together. As for the Rembrandt you mention, though it is very cheap if good, I do not care for it. I love *la belle nature*; Rembrandt paints caricaturas. Now for your own commissions, which you seem to have forgotten. You mention nothing of the patterns which you received by Monsieur Tollot, though I told you in a former letter, which you must have had before the date of your last, that I should stay till I received the patterns pitched upon by your ladies; for as to the instructions which you sent me in Madame Monconteil's hand, I could find no mohairs * in London, that exactly answered that description: I shall therefore, wait till you send me (which you may easily do in a letter) the patterns chosen by your three Graces.

I would, by all means, have you go now and then, for two or three days, to Maréchal Coigny's, at Orli; it is but a proper civility to that family, which has been particularly civil to you; and moreover, I would have you familiarize yourself with and learn the interior and domestic manners of people of that rank and fashion. I also desire that you will frequent Versailles and St Cloud, at both which Courts you have been received with distinction. Profit by that distinction, and familiarize yourself at both. Great courts are the seats of true good breeding; you are to live at Courts, lose no time in learning them. Go and stay sometimes at Versailles for three or four days, where you will be domestic in the best families, by means of your friend Madame de Pusieux; and mine, L'Abbé de la Ville. Go to the King's and the Dauphin's levees, and distinguish yourself from the rest of your countrymen, who, I dare say, never go there when they can help it. Though the young Frenchmen of fashion may not be worth forming intimate connections with, they are well worth making acquaintance of; and I do not see

* By mohairs, we suppose his lordship means tabbies.

Now you can avoid it, frequenting so many good French houses as you do, where, to be sure, many of them come. Be cautious how you contract friendships, but be desirous, and even industrious, to obtain an universal acquaintance. Be easy, and even forward, in making new acquaintances; that is the only way of knowing manners and characters in general, which is, at present your great object. You are *enfant de famille* in three Ministers' houses; but I wish you had a footing, at least, in thirteen: and that, I should think, you might easily bring about, by that common chain, which, to a certain degree, connects those you do not with those you do know. For instance, I suppose that neither Lord Abermarle, nor Marquis de St Germain, would make the least difficulty to present you to Comte Caunitz, the Nuncio, &c. *Il faut etre rompu au monde*, which can only be done by an extensive, various, and almost universal acquaintance.

When you have got your emaciated Philomath, I desire that his triangles, rhomboids, &c. may not keep you one moment out of the good company you would otherwise be in. Swallow all your learning in the morning, but digest it in company in the evenings. The reading of ten new characters is more your business now, than the reading of twenty old books; shewish and shining people always get the better of all others, though ever so solid. If you will be a great man in the world when you are old, shine and be shewish in it while you are young; know every body, and endeavour to please every body, I mean extemporarily; for fundamentally it is impossible. Try to engage the heart of every woman, and the affections of almost every man you meet with. Madame Monconseil assures me, that you are most surprisngly improved in your air, manners, and address; go on, my dear child, and never think that you are come to a sufficient degree of perfection; *Nil actum reputans, si quid superesset agendum*; and in those shining parts of the character of a Gentleman, there is always something remaining to be acquired. Modes and manners vary in different places, and at different times; you must keep pace with them, know them, and adopt them wherever you find them. The great usage of the world,

world, the knowledge of characters the *brillant d'un galant homme*, is all that you now want. Study Marcel and the *beau monde* with great application; but read Homer and Horace only when you have nothing else to do. Pray who is *la belle Madame de Case*, whom I know you frequent? I like the epithet given her very well; if she deserves it, she deserves your attention too: A man of fashion should be gallant to a fine woman, though he does not make love to her, or may be otherwise engaged. *On lui doit des politesses, ou fait l'egole de ses charmes, et il n'en est ni plus ni moins pour cela*: it pleases, it flatters; you get their good word, and you lose nothing by it. These *gentilleesses* should be accompanied, as indeed every thing else should, with *un air, un ton de douceur et de politesse*. *Les graces* must be of the party, or it will never do; and they are so easily had, that it is astonishing to me every body has them not; they are sooner gained than any woman of common reputation and decency. Pursue them but with care and attention, and you are sure to enjoy them at last: without them, I am sure, you will never enjoy any body else. You observe, truly, that Mr * * * * is *gauche*; it is to be hoped that will mend with keeping company; and is yet pardonable in him, as just come from school. But reflect what you would think of a man, who had been any time in the world, and yet should be so awkward. For God's sake therefore, now think of nothing but shining, and even distinguishing yourself in the most polite Courts, by your air, your address, your manners, your politeness, your *douceur*, your graces. With those advantages (and not without them) take my word for it, you will get the better of all rivals, in business as well as in *ruelles*. Adieu. Send me your patterns by the next post, and also your instructions to Grevenkop about the seal, which you seem to have forgotten.

LETTER CCLV.

London, May 16. O. S. 1751.

MY DEAR FRIEND,

IN about three months from this day, we shall probably meet. I look upon that moment as a young woman does upon her bridal night; I expect the greatest pleasure, and yet cannot help fearing some little mixture of pain. My reason bids me doubt a little, of what my imagination makes me expect. In some articles, I am very sure, that my most sanguine wishes will not be disappointed; and those are the most material ones. In others, I fear something or other, which I can better feel than describe. However, I will attempt it. I fear the want of that amiable and engaging *je ne sais quoi*, which, as some philosophers have, unintelligibly enough, said of the soul, is all in all, and all in every part; it should shed its influence over every word and action. I fear the want of that air, and first, *abond* which suddenly lays hold of the heart, one does not know distinctly how or why, I fear an inaccuracy, or, at least, inelegancy of diction, which will wrong, and lower, the best and justest matter. And, lastly I fear an ungraceful, if not an unpleasant utterance, which would disgrace and vilify the whole. Should these fears be at present founded, yet the objects of them are (thank God) of such a nature, that you may, if you please, between this and our meeting, remove every one of them. All these engaging and endearing accomplishments are mechanical, and to be acquired by care and observation, as easily as turning, or any mechanical trade. A common country fellow, taken from the plough, and enlisted in an old corps, soon lays aside his shambling gait, his slouching air, his clumsy and aukward motions: and acquires the martial air, the regular motions, and the whole exercise of the corps, and particularly of his right and left hand man. How so? Not from his parts; which were just the same before as after he was enlisted; but either from a commendable am-

bition of being like, and equal to those he is to live with; or else from the fear of being punished for not being so. If then both or either of these motives change such a fellow, in about six months time, to such a degree, as that he is not to be known again, how much stronger should both these motives be with you, to acquire, in the utmost perfection, the whole exercise of the people of fashion, with whom you are to live all your life? Ambition should make you resolve to be at least their equal in that exercise, as well as the fear of punishment; which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion. A friend of yours, in a letter I received from him by the last post, after some other commendations of you, says, **Il est étonnant, que pendant avec tant de solidité qu'il fait, et aiant le gout aussi sur, et aussi délicat qu'il a, il s'exprime avec si peu d'élégance et de délicatesse. Il néglige même totalement le choix des mots et la tournure des phrases.* This I should not be so much surpris'd or concerned at, if it related only to the English language; which, hitherto, you have had no opportunity of studying, and but few of speaking; at least to those who could correct your inaccuracies. But if you do not express yourself elegantly and delicately in French and German (both which languages I know you possess perfectly, and speak eternally) it can be only from an unpardonable inattention, to what you most erroneously think a little object, though in truth, it is one of the most important of your life. Solidity and delicacy of thought must be given us, it cannot be acquired, though it may be improved; but elegance and delicacy of expression may be acquired by whoever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry, when we meet, that I should be either disappointed or mortified: and I love you so well, that, I assure you, I should be

* It is surpris'g, that thinking with so much solidity as he does, and having so true and refined a taste, he should express himself with so little elegance and delicacy. He even totally neglects the choice of words and turn of phrases.

both,

both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to the figure, and fortune, which I so earnestly wish you may one day make in the world.

I hope you do not neglect your exercises of riding, fencing, and dancing, but particularly the latter; for they all concur to *degourdir*, and to give a certain air. To ride well, is not only a proper and graceful accomplishment for a gentleman, but may also save you many a fall hereafter; to fence well, may possibly save your life; and to dance well, is absolutely necessary, in order to sit, stand, and walk well. To tell you the truth, my friend, I have some little suspicion, that you now and then neglect or omit your exercises, for more serious studies. But now *non est his locus*; every thing has its time; and this is yours for your exercises; for when you return to Paris, I only propose your continuing your dancing; which you shall two years longer, if you happen to be where there is a good dancing master. Here I will see you take some lessons with your old master Desnoyres, who is our Marcel.

What says Madame du Pin to you? I am told she is very handsome still; I know she was so some few years ago. She has good parts, reading, manners, and delicacy: such an *arrangement* would be both creditable and advantageous to you. She will expect to meet with all the good-breeding and delicacy that she brings; and as she is past the glare and *eclat* of youth, may be the more willing to listen to your story, if you tell it well. For an attachment, I should prefer her to *la petite Blot*; and, for a mere gallantry, I should prefer *la petite Blot* to her; so that they are consistent, *et l'une n'empêche pas l'autre*. Adieu. Remember *la douceur et les graces*.

LETTER CCLVI.

London, May, 23. O. S. 1751.

MY DEAR FRIEND,

I HAVE this moment received your letter of the 25th, N. S. and being rather somewhat more attentive to my commission, than you are to yours, return you this immediate answer to the question you ask me about the two pictures: I will not give one livre more than what I told you in my last, having no sort of occasion for them, and not knowing very well where to put them, if I had them.

I wait with impatience for your final orders about the mohairs; the mercer persecuting me every day, for three pieces which I thought pretty, and which I have kept by me eventually, to secure them, in case your ladies should pitch upon them.

What do you mean by your * *Si j'osois? qu'est-ce qui vous empêche*

* If I durst' what should hinder you from daring? One always dares, if there are hopes of success; and even if there are none, one is no loser by daring. A man of fashion knows how, and when, to dare. He begins his approaches by distant attacks, by auduities, and by attentions. If he is not immediately and totally repulsed, he continues to advance. After certain steps, success is infallible; and none but very silly fellows can either doubt, or not attempt it. Is it the respectable character of Madame de la Valiers, which prevents your daring; or are you intimidated at the fierce virtue of Madame du Pin: Does the invincible modesty of the handsome Madame Café discourage, more than her beauty invites you? Fie for shame! Be convinced that the most virtuous woman, far from being offended at a declaration of love, is flattered by it, if it is made in a polite and agreeable manner. It is possible that she may not be propitious to your vows; that is to say, if she has a liking or a passion for another person. But, at all events, she will not be displeased with you for it; so that, as there is no danger, this cannot even be called daring. But if she attends, if she listens
and

empêche d'oser ? ose toujours quand il y a espérance de succès ; et on ne perd rien à oser, quand même il n'y en a pas. Un honnête homme scait oser ; et quand il faut oser, il ouvre la tranchée par des travaux, des soins et des attentions ; s'il n'en est pas délogé d'abord il, avance toujours à l'attaque de la place même. Après de certaines approches le succès est infallible, et il n'y a que les nigards qui en doutent, ou qui ne le tenent point. Serait-ce le caractère respectable de Madame de la Valiere qui vous empêche d'oser, ou serait-ce la vertu farouche de Madame du Pin qui vous retient ? La sagesse invincible de la belle Madame Cae vous décourage-t-elle plus que sa beauté ne vous invite ? Mais si donc. Soiez convaincu que la femme la plus sage se trouve flattée, bien loin d'être offensée, par une déclaration d'amour, faite avec politesse, et agrément. Il se peut bien qu'elle ne s'y prêtera point, c'est à dire si elle a un gout ou une passion

and allows you to repeat your declaration, be persuaded that if you do not dare all the rest, she will laugh at you. I advise you to begin rather by Madame du Pin, who has still more than beauty enough for such a youngster as you. She has, besides, knowledge of the world, sense, and delicacy. As she is not so extremely young, the choice of her lovers cannot be entirely at her option. I promise you, she will not refuse the tender of your most humble services. Distinguish her then by attentions, and by tender looks. Take favourable opportunities of whispering, that you wish esteem and friendship were the only motives of your regard for her : but that it derives from sentiments of a much more tender nature : that you made not this declaration without pain ; but that the concealing your passion was a still greater torment.

I am sensible that in saying this for the first time, you will look silly, abashed, and even express yourself very ill. So much the better ; for, instead of attributing your confusion to the little usage you have of the world, particularly in these sort of subjects, she will think that excess of love is the occasion of it. In such a case, the lover's best friend is self love. Do not then be afraid ; behave gallantly. Speak well, and you will be heard. If you are not listened to the first time, try a second, a third, and a fourth. If the place is not already taken, depend upon it it may be conquered.

passion pour quelque autre ; mais en tout cas elle ne vous en fera pas mauvais gré ; de façon qu'il n'est pas question d'oser dès qu'il n'y a pas de danger. Mais si elle s'y prête ; si elle écoute, et qu'elle vous permet de redoubler votre déclaration, comptez qu'elle se moquera bien de vous si vous n'osez pas tout le reste. Je vous conseille de débiter plutôt par Madame du Pin, qui a encore de la beauté plus qu'il n'en faut pour un jeune drôle comme vous ; elle a aussi du monde, de l'esprit de la délicatesse ; son âge ne lui laisse pas absolument le choix de ses amans, et je vous réponds, qu'elle ne rejetteroit pas les offres de vos très humbles services. Distinguez la donc par vos attentions, et des regards tendres. Prenez les occasions favorables de lui dire à l'oreille que vous voudriez bien que l'amitié et l'estime fussent les seuls motifs de vos égards pour elle, mais que des sentimens bien plus tendres en sont les véritables sources : que vous souffriez bien en les lui déclarant ; mais que vous souffriez encore plus en les lui cachant.

Je sens bien qu'en lui disant cela pour la première fois vous aurez l'air assez sot, et assez penaud, et que vous le direz fort mal. Tant mieux, elle attribuera votre désordre à l'excès de votre amour, au lieu de l'attribuer à la véritable cause, votre peu d'usage du monde, surtout dans ces matières. En pareil cas l'amour propre est le fidèle ami de l'amant. Ne craignez donc rien soyez galant homme ; parlez bien, et on vous écoutera. Si on ne vous écoute pas la première, parlez une seconde, une troisième, une quatrième fois ; si la place n'est pas déjà prise, soyez sûr qu'à longue elle est prenable.

I am very glad you are going to Orli, and from thence to St Cloud ; go to both, and to Versailles also, often. It is that interior domestic familiarity with people of fashion, that alone can give you *l'usage du monde, et les manieres aisees*. It is only with women one loves, or men one respects, that the desire of pleasing exerts itself ; and without the desire of pleasing, no man living can please. Let that desire be the spring of all your words and actions. That happy talent, the art of pleasing, which so few do, though almost all might possess, is worth all your

your learning and knowledge put together. The latter can never raise you high, without the former; but the former may carry you, as it has carried thousands a great way without the latter.

I am glad that you dance so well, as to be reckoned by Marcel among his best scholars; go on, and dance better still. Dancing well is pleasing *pro tanto*, and makes a part of that necessary whole, which is composed of a thousand parts, many of them *les infiniment petits quoiqu' infiniment nécessaires*.

I shall never have done upon this subject, which is indispensably necessary towards your making any figure or fortune in the world; both which I have set my heart upon, and for both which you now absolutely want no one thing but the art of pleasing; and I must not conceal from you, that you have still a good way to go before you arrive at it. You still want a thousand of those little attentions that imply a desire of pleasing: you want a *douceur* of air and expression that engages: you want an elegance and delicacy of expression, necessary to adorn the best sense and most solid matter: in short, you still want a great deal of the *brillant* and the *poli*. Get them at any rate, sacrifice hecatombs of books to them: seek for them in company, and renounce your closet till you have got them. I never received the letter you refer to, if ever you wrote it. Adieu, *en bon soir, Monseigneur*.

LETTER CCLVII.

Greenwich, June 6. O. S. 1751.

MY DEAR FRIEND.

SOLICITOUS and anxious as I have ever been to form your heart, your mind, and your manners, and to bring you as near perfection as the imperfection of our natures will allow, I have exhausted, in the course of our correspondence, all that my own mind could suggest, and have borrowed from others whatever I thought could be useful to you; but this has necessarily

sarily been interruptedly and by snatches. It is now time, and you are of an age to review and to weigh in your own mind all that you have heard, and all that you have read upon these subjects; and to form your own character, your conduct, and your manners, for the rest of your life; allowing for such improvements as a farther knowledge of the world will naturally give you. In this view, I would recommend to you to read, with the greatest attention, such books as treat particularly of those subjects; reflecting seriously upon them, and then comparing the speculation with the practice.

For example, if you read in the morning some of la Rochefoucault's maxims; consider them, examine them well, and compare them with the real characters you meet with in the evening. Read la Bruyere in the morning, and see in the evening whether his pictures are like. Study the heart and the mind of man, and begin with your own. Meditation and reflection must lay the foundation of that knowledge; but experience and practice must, and alone can complete it. Books, it is true, point out the operations of the mind, the sentiments of the heart, the influence of the passions; and so far they are of previous use: but without subsequent practice, experience, and observation, they are as ineffectual, and would even lead you into as many errors in fact, as a map would do, if you were to take your notions of the towns and provinces from their delineations in it. A man would reap very little benefit by his travels, if he made them only in his closet upon a map of the whole world. Next to the two books that I have already mentioned, I do not know a better for you to read and seriously reflect upon, than *Avis d'une Mere à un Fils* par la Marquise de Lambert. She was a woman of a superior understanding and knowledge of the world, had always kept the best company, was solicitous that her son should make a figure and a fortune in the world, and knew better than any body how to point out the means. It is very short, and will take you much less time to read, than you ought to employ in reflecting upon it, after you have read it. Her son was in the army, she wished he might rise there;

but

but she well knew, that, in order to rise, he must first please : she says to him, therefore, * à l'égard de ceux dont vous dépendez, le premier mérite est de plaire. And, in another place, † Dans les emplois subalternes vous ne vous soutenez que par les agrements. Les maîtres sont comme les maîtresses ; quelque service que vous leur aïez rendu ils cessent de vous aimer quand vous cessez de leur plaire. This, I can assure you, is at least as true in Courts as in Camps, and possibly more so. If to your merit and knowledge you add the art of pleasing, you may very probably come in time to be Secretary of State ; but, take my word for it, twice your merit and knowledge, without the art of pleasing, would, at most, raise you to the important post of Resident at Hamburgh or Ratisbon. I need not tell you now, for I often have, and your own discernment must have told you, of what numberless little ingredients that art of pleasing is compounded, and how the want of the least of them lowers the whole ; but the principal ingredient is, undoubtedly, la douceur dans les manieres : nothing will give you this more than keeping company with your superiors. Madame Lambert tells her son, ‡ que vos liaisons soient avec des personnes au dessus de vous ; par là vous vous accoutumez au respect et à la politesse : avec ses égaux on se néglige, l'esprit s'affoupit. She advises him too to frequent those people, and to see their inside ; § il est bon d'approcher les hommes, de les voir à découvert, et avec leur mérite

* With regard to those upon whom you depend, the chief merit is to please.

† In subaltern employments, the art of pleasing must be your support. Masters are like mistresses ; whatever services they may be indebted to you for, they cease to love when you cease to be agreeable.

‡ Let your connections be with people above you ; by that means you will acquire a habit of respect and politeness. With one's equals one is apt to become negligent, and the mind grows torpid.

§ In order to judge of men, one must be intimately connected ; thus you see them without a veil, and with their mere every day merit.

rite de tous les jours. A happy expression ! It was for this reason that I have so often advised you to establish and domesticate yourself, wherever you can, in good houses of people above you, that you may see their *every day* characters, manners, habits, &c. One must see people undressed, to judge truly of their shape ; when they are dressed to go abroad, their clothes are contrived to conceal, or at least palliate, the defects of it : as full-bottomed wigs were contrived for the Duke of Burgundy, to conceal his hump back. Happy those who have no faults to disguise, nor weaknesses to conceal ! there are few, if any such : but unhappy those, who know so little of the word as to judge by outward appearances. Courts are the best keys to characters ; there every passion is busy, every art exerted, every character analysed : jealousy, ever watchful, not only discovers, but exposes the mysteries of the trade, so that even by-standers *apprennent a deviner*. There too the great art of pleasing is practised, taught, and learned, with all its graces and delicacies. It is the first thing needful there : It is the absolutely necessary harbinger of merit and talents, let them be ever so great. There is no advancing a step without it. Let misanthropes and would-be philosophers declaim as much as they please against the vices, the simulation, the dissimulation of Courts ; those invectives are always the result of ignorance, ill-humour, or envy. Let them shew me a cottage, where there are not the same vices of which they accuse Courts ; with this difference only, that in a Cottage they appear in their native deformity, and that in Courts, manners and good-breeding, make them less shocking, and blunt their edge. No, be convinced that the good-breeding, the *tour-nure, la douceur dans les manieres*, which alone are to be acquired at Courts, are not the shewish trifles only which some people call or think them ; they are a solid good ; they prevent a great deal of real mischief ; they create, adorn, and strengthen friendships ; they keep hatred within bounds ; they promote good-humour and good-will in families, where the want of good-breeding and gentleness of manners is commonly the original cause of discord. Get then, before it is too late,

late, an habit of these mitiores virtutes: practise them upon every the least occasion, that they may be easy and familiar to you upon the greatest; for they lose a great degree of their merit if they seem laboured, and only called in upon extraordinary occasions. I tell you truly, this is now the only doubtful part of your character with me; and it is for that reason that I dwell upon it so much, and inculcate it so often. I shall soon see whether this doubt of mine is founded; or rather I hope, I shall soon see that it is not.

This moment I receive your letter of the 9th N. S. I am sorry to find that you have had, though never so slight, a return of your Carniolan disorder; and I hope your conclusion will prove a true one, and that this will be the last. I will send the mohairs by the first opportunity. As for the pictures, I am already so full, that I am resolved not to buy one more, unless by great accident I should meet with something surprisngly good, and as surprisngly cheap.

I should have thought that Lord * * * at his age, and with his parts and address, need not have been reduced to keep an opera w—e, in such a place as Paris, where so many women of fashion generously serve as volunteers. I am still more sorry that he is in love with her: for that will take him out of good company, and sink him into bad; such as fiddlers, pipers, and *id genus omne*; most unedifying and unbecoming company for a man of fashion!

Lady Chesterfield makes you a thousand compliments. Adieu, my dear child.

LETTER CCLVHI.

Greenwich, June 10. O. S. 1751.

MY DEAR FRIEND,

YOUR ladies were so slow in giving their specific orders, that the mohairs, of which you at last sent me the patterns, were all sold. However, to prevent farther delays (for ladies are apt

to be very impatient, when at last they know their own minds) I have taken the quantities desired of three mohairs which come nearest to the description you sent me some time ago, in Madame Monconseil's own hand; and I will send them to Calais by the first opportunity. In giving *la petite Blot* her piece, you have a fine occasion of saying fine things, if so inclined.

Lady Hervey, who is your puff and panegyrist, writes me word, that she saw you lately dance at a ball, and that you dance very genteelly. I am extremely glad to hear it; for (by the maxim, that *omne majus continet in se minus*) if you dance genteelly, I presume you walk, sit, and stand genteelly too; things which are much more easy, though much more necessary than dancing well. I have known many very genteel people, who could not dance well; but I never knew any body dance very well; who was not genteel in other things. You will probably often have occasion to stand in circles, at the levees of princes and ministers, when it is very necessary *de prier de sa personne, et d'être bien plante*, with your feet not too near nor too distant from each other. More people stand and walk, than sit genteelly. Aukward, ill-bred people, being ashamed, commonly sit up bolt upright, and stiff; others, too negligent and easy, *se vautrent dans leur fauteuil*, which is ungraceful and ill-bred, unless where the familiarity is extreme; but a man of fashion makes himself easy, and appears so, by leaning gracefully, instead of lolling supinely; and by varying those easy attitudes, instead of that stiff immobility of a bashful booby. You cannot conceive, nor can I express, how advantageous a good air, genteel motions, and engaging address are, not only among women, but among men, and even in the course of business; they fascinate the affections, they steal a preference, they play about the heart till they engage it. I know a man, and so do you, who, without a grain of merit, knowledge, or talents, has raised himself millions of degrees above his level, singly by a good air, and engaging manners, insomuch that the very Prince who raised him so high, calls him, *mon aimable vaut-rien* *: but of this do not open your

* The Maréchal de Richelieu.

your lips, *pour cause*. I give you this secret, as the strongest proof imaginable, of the efficacy of air, address, *tournure*, et *tous ces petits riens*.

Your other puff and panegyrist, Mr Harte, is gone to Windsor, in his way to Cornwall, in order to be back soon enough to meet you here: I really believe he is as impatient for that moment as I am, *et c'est tout dire*: but, however, notwithstanding my impatience, if, by chance, you should then be in a situation, that leaving Paris would cost your heart too many pangs, I allow you to put off your journey, and to tell me, as Festus did Paul, *at a more convenient season I will speak to thee*. You see by this, that I eventually sacrifice my sentiments to yours, and this is a very uncommon object of paternal complaisance. Provided always, and be it understood (as they say in Acts of Parliament) that *quæ te cumque domat Venus, non erubescendis adurit ignibus*. If your heart will let you come, bring with you only your valet de chambre Christian, and your own footman; not your valet de place, whom you may dismiss for the time, as also your coach; but you had best keep on your lodgings, the intermediate expence of which will be but inconsiderable, and you will want them to leave your books and baggage in. Bring only the clothes you travel in, one suit of black, for the mourning for the Prince will not be quite out by that time, and one suit of your fine clothes, two or three of your laced shirts, and the rest plain ones: of other things, as bags, feathers, &c. as you think proper. Bring no books, unless two or three for your amusement upon the road; for we must singly apply to English, in which you are certainly no *puriste*, and I will supply you sufficiently with the proper English authors. I shall probably keep you here till about the middle of October, and certainly not longer; it being absolutely necessary for you to pass the next winter at Paris; so that should any fine eyes shed tears for your departure, you may dry them by the promise of your return in two months.

Have you got a master for Geometry? If the weather is very hot, you may leave your riding at the *manège* till you return to Paris, unless you think the exercise does you more good than the

heat can do you harm; but I desire you will not leave off Marcel for one moment: your fencing likewise, if you have a mind, may subside for the summer; but you will do well to resume it in the winter, and to be *adroit* at it, but by no means for offence, only for defence in case of necessity. Good night.
Yours.

P. S. I forgot to give you one commission, when you come here; which is, not to fail bringing the *graces* along with you.

LETTER CCLIX.

Greenwich, June 13. O. S. 1751.

MY DEAR FRIEND,

LES bienséances * are a most necessary part of the knowledge of the world. They consist in the relations of persons, things, time, and place; good sense points them out, good company perfects them (supposing always an intention and a desire to please) and good policy recommends them.

Were you to converse with a King, you ought to be as easy and unembarrassed as with your own valet de chambre; but yet every look, word, and action should imply the utmost respect. What would be proper and well-bred with others, much your superiors, would be absurd and ill bred with one so very much so. You must wait till you are spoken to; you must receive, not give, the subject of conversation; and you must even take care that the given subject of such conversation do not lead you into any impropriety. The art would be to carry it, if possible, to some indirect flattery: such as commending those virtues in some other person, in which that Prince either thinks he does, or at least would be thought by others to excel. Almost the same precautions are necessary to be used with Ministers, Generals, &c. who expect to be treated with very near the

* This single word implies decorum, good-breeding, and propriety.

the same respect as their masters, and commonly deserve it better. There is however this difference, that one may begin the conversation with them, if on their side it should happen to drop, provided one does not carry it to any subject, upon which it is improper either for them to speak or to be spoken to. In these two cases, certain attitudes and actions would be extremely absurd, because too easy, and consequently disrespectful. As for instance, if you were to put your arms across in your bosom, twirl your snuff-box, trample with your feet, scratch your head, &c. it would be shockingly ill-bred in that company: and, indeed, not extremely well-bred in any other. The great difficulty in those cases, though a very surmountable one by attention and custom, is to join perfect inward ease with perfect outward respect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater ease and liberty are allowed; but they too have their bounds within *bien-seance*. There is a social respect necessary: you may start your own subject of conversation with modesty, taking great care, however, * *de ne jamais parler de cordes dans la maison d'un pendu*. Your words, gestures, and attitudes, have a greater degree of latitude, though by no means an unbounded one. You may have your hands in your pockets, take snuff, sit, stand, or occasionally walk, as you like: but I believe you would not think it very *bien-seant* to whistle, put on your hat, loosen your garters or your buckles, lie down upon a couch, or go to bed and welter in an easy chair. These are negligences and freedoms which one can only take when quite alone: they are injurious to superiors, shocking and offensive to equals, brutal and insulting to inferiors. That easiness of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleases; it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, like country bumpkins, and

* Never to mention a rope, in the family of a man who has been hanged.

people who have never been in good company; but it requires great attention to, and a scrupulous observation of *les bienséances*: whatever one ought to do, is to be done with ease and unconcern; whatever is improper must not be done at all. In mixed companies also, different ages and sexes are to be differently addressed. You would not talk of your pleasures to men of a certain age, gravity, and dignity; they justly expect, from young people, a degree of deference and regard. You should be full as easy with them as with people of your own years: but your manner must be different; more respect must be implied; and it is not amiss to insinuate, that from them you expect to learn. It flatters and comforts age, for not being able to take a part in the joy and titter of youth. To women you should always address yourself with great outward respect and attention, whatever you feel inwardly; their sex is by long prescription entitled to it; and it is among the duties of *bienveillance*: at the same time that respect is very properly, and very agreeably, mixed with a degree of *enjouement*, if you have it: but then, that *badinage* must either directly or indirectly tend to their praise, and even not be liable to a malicious construction to their disadvantage. But here too, great attention must be had to the difference of age, rank and situation. A *Marechale* of fifty must not be played with like a young coquet of fifteen: respect and *serious enjouement*, if I may couple those two words, must be used with the former, and mere *badinage*, *zeste meme d'un peu de polissonerie*, is pardonable with the latter.

Another important point of *les bienséances*, seldom enough attended to, is, not to run your own present humour and disposition indiscriminately against every body: but to observe, conform to, and adopt theirs. For example, if you happened to be in high good humour, and a flow of spirits, would you go and sing a * *pont neuf*, or cut a caper, to la *Maréchale de Coigny*, the Pope's Nuncio, or *Abbè Sallier*, or to any person of natural gravity and melancholy, or who at that time should be in grief? I believe not: as, on the other hand, I suppose, that if you

were

were in low spirits or real grief, you would not choose to bewail your situation with *la petite Blot*. If you cannot command your present humour and disposition, single out those to converse with, who happen to be in the humour the nearest to your own.

Loud laughter is extremely inconsistent with *les bienseances*, as it is only the illiberal and noisy testimony of the joy of the mob, at some very silly thing. A gentleman is often seen, but very seldom heard to laugh. Nothing is more contrary to *les bienseances* than horse play, or *jeux de main* of any kind whatever, and has often very serious, sometimes very fatal consequences. Romping, struggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a Gentleman; *giuoco di mano*, *giuoco di villano*, is a very true saying, among the few true sayings of the Italians.

Peremptoriness and decision in young people is *contraire aux bienseances*; they should seldom seem to assert, and always use some softening [mitigating expression; such as *s'il m'est permis de le dire, je croirois plutot, si j'ose m'expliquer*, which softens the manner without giving up, or even weakening the thing. People of more age and experience expect, and are entitled to that degree of deference.

There is a *bienseance* also with regard to people of the lowest degree; a Gentleman observes it with his footman, even with the beggar in the street. He considers them as objects of compassion, not of insult; he speaks to neither *d'un ton brusque*, but corrects the one coolly, and refuses the other with humanity. There is no one occasion in the world, in which *le ton brusque* is becoming a Gentleman. In short, *les bienseances* are another word for *manners*, and extend to every part of life. They are propriety; the Graces should attend in order to complete them; the Graces enable us to do, genteely and pleasingly what *les bienseances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man. May you unite both!

Though you dance well, do not think that you dance well enough, and consequently not endeavour to dance still better. And though you should be told that you are genteel, still aim at

being genteeler. If Marcel should, do not you be satisfied. Go on, court the Graces all your life-time; you will find no better friends at Court: they will speak in your favour, to the hearts of Princes, Ministers and Mistresses.

Now that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto not only unblemished in its moral part, but even unsullied by any low, dirty, and ungentleman-like vice; and will I hope, continue so. Your knowledge is sound, extensive, and avowed; especially in every thing relative to your destination. With such materials to begin, what then is wanting? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist your merit and your industry; and, if I can help it, you never shall have enough to make you negligent of either. You have too *mens sana in corpore sano*, the greatest blessing of all. All therefore that you want, is as much in your power to acquire, as to eat your breakfast when set before you; it is only that knowledge of the world, that elegance of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of places and characters, must inevitably, with the least attention on your part, give you. Your foreign destination leads to the greatest things, and your parliamentary situation will facilitate your progress. Consider then this pleasing prospect as attentively for yourself, as I consider it for you. Labour on your part to realise it, as I will on mine to assist and enable you to do it. *Nullum numen abest si sit prudentia.*

Adieu, my dear child! I count the days till I have the pleasure of seeing you: I shall soon count the hours, and at last the minutes, with increasing impatience.

P. S. The mohairs are this day gone from hence for Calais, recommended to the care of Madame Morel, and directed as de-

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tisfied,
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to the

ired, to the Comptroller General, The three pieces come to six hundred and eighty French livres.

LETTER CCLX.

Greenwich, June 20. O. S. 1751.

MY DEAR FRIEND,

SO very few people, especially young travellers, see what they see, or hear what they hear, that though I really believe it may be unnecessary with you, yet there can be no harm in reminding you from time to time, to see what you see, and to hear what you hear; that is, to see and hear as you should do. Frivolous futile people, who make at least three parts in four of mankind, only desire to see and hear what their frivolous and futile præ-cursors, have seen and heard; as St Peter's, the Pope and High Mass, at Rome; Notre Dame, Versailles, the French king, and the French Comedy, in France. A man of parts sees and hears very differently from these gentlemen, and a great deal more. He examines and informs himself thoroughly of every thing he sees or hears; and, more particularly, as it is relative to his own profession or destination. Your destination is political; the object therefore of your inquiries and observations should be the political interior of things: the forms of government, laws, regulations, customs, trades, manufactures, &c. of the several nations of Europe. This knowledge is much better acquired by conversation with sensible and well-informed people, than by books: the best of which upon these subjects are always imperfect. For example, there are Present States of France, as there are of England; but they are always defective, being published by people uninformed, who only copy one another: they are, however, worth looking into; because they point out objects for enquiry, which otherwise might possibly never have occurred to one's mind: but an hour's conversation with a sensible *President* or *Conseiller*, will let you more into the true state of the Parliament of Paris, than all the books in

France. In the same manner, the *Almanach Militaire* is worth your having; but two or three conversations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own professions, love to talk of them, and are even flattered by being consulted upon the subject; when, therefore, you are with any of those military gentlemen (and you can hardly be in company without some) ask them military questions. Inquire into their methods of discipline, quartering, and clothing their men; inform yourself of their pay, their perquisites, *leurs montres, leurs étapes, &c.* Do the same, as to the *marine*, and make yourself particularly master of that *detail*; which has, and always will have, a great relation to the affairs of England; and, in proportion as you get good information, make minutes of them in writing.

The regulations of trade and commerce in France are excellent, as appears but too plainly for us; by the great increase of both, within these thirty years; for not to mention their extensive commerce in both the East and West Indies, they have got the whole trade of the Levant from us; and now supply all the foreign markets with their sugars, to the ruin almost of our sugar colonies, as Jamaica, Barbadoes, and the Leeward Islands. Get, therefore, what informations you can of these matters also.

Inquire too into their church matters; for which the present disputes between the Court and the Clergy give you fair and frequent opportunities. Know the particular rights of the Gallician church, in opposition to the pretensions of the see of Rome. I need not recommend ecclesiastical history to you, since I hear you study *du Pin* very assiduously.

You cannot imagine how much this solid and useful knowledge of other countries will distinguish you in your own (where, to say the truth, it is very little known or cultivated) besides the great use it is of in all foreign negotiations; not to mention, that it enables a man to shine in all companies. When kings and princes have any knowledge, it is of this sort, and more particularly: therefore it is the usual topic of their levee conversations, in which it will qualify you to bear a considerable part:

it brings you more acquainted with them; and they are pleased to have people talk to them on a subject in which they think to shine.

There is a sort of chit-chit, or *small-talk*, which is the general run of conversation at Courts, and in most mixed companies. It is a sort of middling conversation, neither silly nor edifying; but, however, very necessary for you to be master of. It turns upon the public events of Europe, and then is at its best: very often upon the number, the goodness, or badness, the discipline, or the clothing of the troops of different princes: sometimes upon the families, the marriages, the relations of princes, and considerable people; and sometimes *sur la bonne chere*, the magnificence of public entertainments, balls, masquerades, &c. I would wish you to be able to talk upon all these things, better, and with more knowledge than other people; insomuch that, upon these occasions, you should be applied to, and that people should say, *I dare say Mr Stanhope can tell us.*

Second-rate knowledge and middling talents carry a man farther at Courts, and in the busy part of the world, than superior knowledge and shining parts. Tacitus very justly accounts for a man's having always kept in favour, and enjoyed the best employments, under the tyrannical reign of three or four of the very worst Emperors, by saying that it was not *propter aliquam eximiam artem, sed quia par negotiis neque supra erat.* Discretion is the great article; all these things are to be learned, and only learned by keeping a great deal of the best company. Frequent those good houses where you have already a footing, and wriggle yourself somehow or other into every other. Haunt the Courts particularly, in order to get that *routine*.

This moment I received yours of the 18th N. S. You will have had some time ago my final answers concerning the pictures; and by my last, an account that the mohairs were gone to Madame Morel at Calais, with the proper directions.

I am sorry that your two sons-in-law, the princes B——, are such boobies; however, as they have the honour of being so nearly related to you, I will shew them what civilities I can.

I confess you have not time for long absences from Paris at

present, because of your various masters, all which I would have you apply to closely while you are now in that capital: but when you return thither, after the visit you intend me the honour of, I do not propose your having any master at all, except Marcel once or twice a-week. And then the Courts will, I hope, be no longer strange countries to you; for I would have you run down frequently to Versailles and St Cloud, for three or four days at a time. You know the Abbé de la Ville, who will present you to others, so that you will soon be *faufilé* with the rest of the Court. Court is the soil in which you are to grow and flourish; you ought to be well acquainted with the nature of it; like all other soil it is in some places deeper, in others lighter, but always capable of great improvement by cultivation and experience.

You say that you want some hints for a letter to Lady Chesterfield; more use and knowledge of the world will teach you occasionally to write and talk genteely, *sur des reins*, which I can tell you is a very useful part of worldly knowledge: for, in some companies, it would be imprudent to talk upon any thing else, and with very many people it is impossible to talk of any thing else; they would not understand you. Adieu.

LETTER CCLXI.

London, June 24. O. S. 1751.

MY DEAR FRIEND,

AIR, address, manners, and graces, are of such infinite advantage to whoever has them, and so peculiarly and essentially necessary for you, that now, as the time of our meeting draws near, I tremble for fear I should not find you possessed of them; and, to tell you the truth, I doubt you are not yet sufficiently convinced of their importance. There is, for instance, your intimate friend Mr H——, who, with great merit, deep knowledge, and a thousand good qualities, will never make a figure in the world while he lives: Why? Merely for want of those

those external and shewish accomplishments, which he began the world too late to acquire; and which, with his studious and philosophical turn, I believe he thinks are, not worth his attention. He may, very probably, make a figure in the republic of letters; but he had ten thousand times better make a figure as a man of the world, and of business in the republic of the United Provinces; which, take my word for it, he never will.

As I open myself, without the least reserve, whenever I think that my doing so can be of any use to you, I will give you a short account of myself when I first came into the world, which was at the age you are of now, so that (by the way) you have got the start of me in that important article by two or three years at least. At nineteen, I left the university of Cambridge where I was an absolute pedant: when I talked my best, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the Classics contained every thing that was either necessary, useful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions, I went first to the Hague, where, by the help of several letters of recommendation, I was soon introduced into all the best company; and where I very soon discovered, that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blameable) and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively, and minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging,

ging, I listened and attended to the turn of it. I addressed myself, though *de tres mauvaise grace*, to all the most fashionable fine ladies; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some; and, I can assure you, that what little figure I have made in the world, has been much more owing to the passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge I might ever have been master of. My passion for pleasing was so strong (and I am very glad it was so) that I own to you fairly, I wished to make every woman I saw, in love with me, and every man I met with, admire me. Without this passion for the object, I should never have been so attentive to the means; and I own I cannot conceive how it is possible for any man of good nature and good sense to be without this passion. Does not good nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good sense, and common observation, shew of what infinite use it is to please? Oh! but one may please by the good qualities of the heart, and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel. I deny it. A man may be esteemed and respected, but I defy him to please without them. Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion and gallantry, as well as business. And that ambition or vanity, call it what you please, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

I was talking you over the other day with one very much your friend, and who had often been with you, both at Paris and in Italy. Among the innumerable questions, which you may be sure I asked him concerning you, I happened to mention your dress (for, to say the truth, it was the only thing of which I thought him a competent judge) upon which he said, that you
dressed

dressed tolerably well at Paris; but that in Italy you dressed so ill that he used to joke with you upon it, and even to tear your clothes. Now, I must tell you, that at your age it is as ridiculous not to be very well dressed, as at my age it would be, if I were to wear a white feather and red-heeled shoes. Dress is one of the various ingredients that contribute to the art of pleasing; it pleases the eye at least, and more especially of women. Address yourself to the senses, if you would please; dazzle the eyes, soothe and flatter the ears of mankind: engage their hearts, and let their reason do its worst against you. *Suaviter in modo* is the great secret. Whenever you find yourself engaged insensibly in favour of any body of no superior merit nor distinguished talents, examine, and see what it is that has made those impressions upon you: you will find it to be that *douceur*, that gentleness of manners, that air and address, which I have so often recommended to you; and from thence draw this obvious conclusion, That what pleases you in them, will please others in you; for we are all made of the same clay, though some of the lumps are a little finer, and some a little coarser; but, in general, the surest way to judge of others is to examine and analyse one's self thoroughly. When we meet, I will assist you in that analysis, in which every man wants some assistance against his own self-love. Adieu.

LETTER CCLXII.

Greenwich, June 30. O. S. 1751.

MY DEAR FRIEND,

PRAY give the enclosed to our friend the Abbé; it is to congratulate him upon his *cononicat*, which I am really very glad of, and I hope it will fatten him up to Boileau's *Chanoine*; at present he is as meagre as an Apostle or a Prophet. By the way, has he ever introduced you to la Duchesse d'Aiguillon? If he has not, make him present you; and if he has, frequent her, and make her many compliments from me. She has uncommon

sense

sense and knowledge, for a woman, and her house is the resort of one set of *les beaux esprits*. It is a satisfaction and sort of credit to be acquainted with those gentlemen; and it puts a young fellow in fashion. *A propos de beaux esprits*; have you *les entrees* at Lady Sandwichs; who, old as she was, when I saw her last, had the strongest parts of any woman I ever knew in my life? If you are not acquainted with her, either the Duchess d'Aiguillon or Lady Hervy can, and I dare say will introduce you. I can assure you, it is very well worth your while, both upon her own account, and for the sake of the people of wit and learning who frequent her. In such companies there is always something to be learned, as well as manners: the conversation turns upon something above trifles: some point of literature, criticism, history, &c. is discussed with ingenuity and good manners; for I must do the French people of learning justice; they are not bears, as most of ours are: they are gentlemen.

Our Abbé writes me word that you were gone to Compeigne; I am very glad of it; other Courts must form you for your own. He tells me too, that you have left off riding at the *mânege*; I have no objection to that, it takes up a great deal of the morning; and if you have got a genteel and firm seat on horseback, it is enough for you, now that tilts and tournaments are laid aside. I suppose you have hunted at Compiègne. The king's hunting there, I am told, is a fine sight. The French manner of hunting is gentleman-like; ours is only for bumpkins and boobies. The poor beasts here are pursued and run down by much greater beasts than themselves, and the true British fox-hunter is most undoubtedly a species appropriated and peculiar to this country, which no other part of the globe produces.

I hope you apply the time you have saved from the riding house to useful more than to learned purposes; for I can assure you they are very different things. I would have you allow but one hour a day for Greek; and that more to keep what you have, than to increase it: by Greek, I mean useful Greek books, such as Demosthenes, Thucydides, &c. and not the poets, with whom you are already enough acquainted. Your Latin will

take

Take care of itself. Whatever more time you have for reading, may bestow it upon those books which are immediately relative to your destination; such as modern history, in the modern languages; memoirs, anecdotes, letters, negotiations, &c. Collect also, if you can, authentically, the present state of all the courts and countries in Europe, the characters of the Kings and Princes, their wives, their ministers, and their w—s; their several views, connections, and interests; the state of their *finances*, their military force, their trade, manufactures, and commerce. This is the useful, the necessary knowledge for you, and indeed for every gentleman. But with all this, remember, that living books are much better than dead ones; and throw away no time (for it is thrown away) with the latter which you can employ well with the former; for books must now be only your amusement, but by no means your business. I had much rather that you were passionately in love with some determined coquette of condition (who would lead you a dance, fashion, supple, and polish you) than that you knew all Plato and Aristotle by heart. an hour at Versailles, Compeigne, or St Cloud, is now worth more to you, than three hours in your closet, with the best books that ever were written.

I hear the dispute between the Court and the Clergy is made up amicably; both parties have yielded something; the King being afraid of losing more of his soul, and the Clergy more of their revenue. Those gentlemen are very skilful in making the most of the vices and the weaknesses of the laity. I hope you have read and informed yourself fully of every thing relative to that affair; it is a very important question, in which the priesthood of every country in Europe is highly concerned. If you would be thoroughly convinced that their tythes are of divine institution, and their property of God himself, not to be touched by any power on earth, read Frà-Paolo *de beneficiis*, an excellent and short book; for which, and some other treatises against the Court of Rome, he was stiletto'd; which made him say afterwards, upon seeing an anonymous book written against him, by order of the Pope, *Conosco bene lo stile Romano*.

The

The Parliament of Paris, and the States of Languedoc, will, I believe, hardly scramble off; having only reason and justice, but no terrors on their side. These are political and constitutional questions, that well deserve your attention and inquiries; I hope you are thoroughly master of them. It is also worth your while to collect and keep all the pieces written upon those subjects.

I hope you have been thanked by your ladies, at least, if not paid in money, for the mohairs, which I sent by a courier to Paris some time ago, instead of sending them to Madame Morel at Calais, as I told you I should. Do they like them; and do they like you the better for getting them? *La petite Blot devoit au moins paier de sa personne.* As for Madame de Polignac, I believe you will very willingly hold her excused from personal payment.

Before you return to England, pray go again to Orli, for two or three days, and also to St Cloud, in order to secure a good reception there at your return. Ask the Marquis de Matignon too, if he has any orders for you in England, or any letters or packets for Lord Bolingbroke. Adieu! Go on and prosper.

LETTER CCLXIII.

Greenwich, July 3. O. S. 1751.

MY DEAR FRIEND,

THE last mail brought me your letter of the 3d July, N. S. I am glad that you are so well with Colonel Yorke, as to be let into secret correspondences. Lord Albermarle's reserve to you is, I believe, more owing to his Secretary than to himself; for you seem to be much in favour with him; and possibly too *he has no very secret letters* to communicate. However, take care not to discover the least dissatisfaction upon this score: make the proper acknowledgments to Colonel Yorke, for what he does shew you; but let neither Lord Albermarle nor his people perceive the least coldness on your part, upon account of

what

what they do not shew you. It is very often necessary, not to manifest all one feels. Make your court to, and connect yourself as much as possible with Colonel Yorke, he may be of great use to you hereafter; and when you take leave, not only offer to bring over any letters or packets, by way of security; but even ask, as a favour, to be the carrier of a letter from him to his father the Chancellor. *A propos* of your coming here; I confess that I am weekly impatient for it, and think a few days worth getting; I would therefore, instead of the 25th of next month, N. S. which was the day that I some time ago appointed for your leaving Paris, have you set out on Friday the 20th August, N. S.; in consequence of which, you will be at Calais some time on the Sunday following, and probably at Dover within four-and-twenty hours afterwards. If you land in the morning you may in a post-chaise get to Sittingborne that day: if you come on shore in the evening, you can only get to Canterbury, where you will be better lodged than at Dover. I will not have you travel in the night, nor fatigue and overheat yourself, by running on fourscore miles the moment you land. You will come straight to Blackheath, where I shall be ready to meet you, and which is directly upon the Dover road to London; and we will go to town together, after you have rested yourself a day or two here. All the other directions, which I gave you in my former letter, hold still the same. But, notwithstanding this regulation, should you have any particular reasons for leaving Paris two or three days sooner, or later, than the above-mentioned *vous êtes le maître*. Make all your arrangements at Paris for about six weeks stay in England at farthest.

I had a letter the other day from Lord Huntingdon, of which one half at least was your panegyric: it was extremely welcome to me from so good an hand. Cultivate that friendship: it will do you honour, and give you strength. Connections in our mixed parliamentary government, are of great use.

I send you here enclosed the particular price of each of the mohairs; but I do not suppose that you will receive a shilling for any one of them. However, if any of your ladies should take

an odd fancy to pay, the shortest way, in the course of business, is for you to keep the money, and to take so much less from Sir John Lambert, in your next draught upon him.

I am very sorry to hear that Lady Hervey is ill. Paris does not seem to agree with her; she used to have great health here. *A propos* of her; remember, when you are with me, not to mention her but when you and I are quite alone, for reasons which I will tell you when we meet: but this is only between you and me; and I desire that you will not so much as hint it to her, or any body else.

If old Kurzay goes to the valley of Jehoshaphat, I cannot help it; it will be an ease to our friend Madame Monconseil, who I believe maintains her, and a little will not satisfy her in any way.

Remember to bring your mother some little presents; they need not be of value, but only marks of your affection and duty for one who has always been tenderly fond of you. You may bring Lady Chesterfield a little Martin snuff-box, of about five louis; and you need bring over no other presents; you and I not wanting *les petits presens pour entretenir l'amitie*.

Since I wrote what goes before, I have talked you over minutely with Lord Albemarle; who told me, that he could very sincerely commend you upon every article but one; but upon that one you were often joked, both by him and others. I desired to know what that was; he laughed, and told me, it was the article of dress, in which you were exceeding negligent. Though he laughed, I can assure you, that it is no laughing matter for you; and you will possibly be surprised when I assert (but upon my word, it is literally true) that to be very well dressed is of much more importance to you, than all the Greek you know will be of these thirty years. Remember, the world is now your only business; and you must adopt its customs and manners, be they silly or be they not. To neglect your dress, is an affront to all the women you keep company with; as it implies, that you do not think them worth that attention which every body else doth; they mind dress, and you will never please them if you neglect

neglect yours; and if you do not please the women, you will not please half the men you otherwise might. It is the women who put a young fellow in fashion, even with the men. A young fellow ought to have a certain fund of coquetry; which should make him try all the means of pleasing, as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dress; and why? From conformity to custom; and out of decency to men, who expect that degree of complaisance. I do not, indeed, wear feathers and red heels; which would ill suit my age: but I take care to have my clothes well made, my wig well combed and powdered, my linen and person extremely clean. I even allow my footmen forty shillings a year extraordinary, that they may be spruce and neat. Your figure especially, which from its stature cannot be very majestic and interesting, should be the more attended to in point of dress: as it cannot be *imposante*, it should be *gentille, amiable, bien mise*. It will not admit of neglect and carelessness.

I believe Mr Hayes thinks you have slighted him a little of late, since you have got into so much other company. I do not by any means, blame you for not frequenting his house so much as you did at first, before you had got into so many other houses; more entertaining and more instructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be so to him, and make up in manner, what you omit in matter. See him, dine with him before you come away, and ask his commands for England.

Your triangular seal is done, and I have given it to an English gentleman, who sets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

I cannot conclude this letter without returning again to the shewish, the ornamental, the shining parts of your character; which if you neglect, upon my word you will render the solid ones absolutely useless; nay, such is the present turn of the world, that some valuable qualities are even ridiculous, if not accompanied by the genteeler accomplishments. Plainness, simplicity

plicity, and Quakerism, either in dress or manners, will by no means do; they must both be laced and embroidered: speaking, or writing sense, without elegance and turn, will be very little persuasive; and the best figure in the world, without air and address, will be very ineffectual. Some pedants may have told you, that sound sense and learning, stand in need of no ornaments; and, to support that assertion, elegantly quote the vulgar proverb, that *good wine needs no bush*; but, surely the little experience you have already had of the world, must have convinced you, that the contrary of that assertion is true. All those accomplishments are now in your power; think of them, and of them only. I hope you frequent La Foire St Laurant, which I see is now open: you will improve more, by going there with your mistress, than by staying at home, and reading Euclid with your geometry master. Adieu. *Divertissez vous' il n'y a rien de tel.*

LETTER CCLXIV.

Greenwich, July 15. O. S. 1751.

MY DEAR FRIEND,

AS this is the last, or the last letter but one, that I think I shall write before I have the pleasure of seeing you here, it may not be amiss to prepare you a little for our interview, and for the time we shall pass together. Before Kings and Princes meet, Ministers on each side adjust the important points of precedence, arm chairs, right hand and left, &c. so that they know previously what they are to expect, what they have to trust to: and it is right they should; for they commonly envy or hate, but most certainly distrust each other. We shall meet upon very different terms; we want no such preliminaries: you know my tenderness, I know your affection. My only object, therefore, is to make your short stay with me as useful as I can to you; and yours, I hope, is to co-operate with me. Whether, by making it wholesome, I shall make it pleasant to you, I am not sure.

by no means. Emetics and cathartics I shall not administer, because I am sure you do not want them; but for alteratives you must expect a great many: and I can tell you, that I have a number of *nostrums*, which I shall communicate to nobody but yourself. To speak without a metaphor, I shall endeavour to assist your youth with all the experience that I have purchased, at the price of seven and fifty years. In order to this, frequent reproofs, corrections, and admonitions will be necessary; but then, I promise you, that they shall be in a gentle, friendly, and secret manner; they shall not put you out of countenance in company, nor out of humour when we are alone. I do not expect, that at nineteen, you should have that knowledge of the world, those manners, that dexterity, which few people can have at nine-and-twenty. But I will endeavour to give them you; and I am sure you will endeavour to learn them, as far as your youth, my experience, and the time we shall pass together will allow. You may have many inaccuracies (and to be sure you have, for who has not at your age) which few people will tell you of, and some nobody can tell you of but myself. You may possibly have others too, which eyes less interested, and less vigilant than mine, do not discover; all those you shall hear of, from one, whose tenderness for you will excite his curiosity, and sharpen his penetration. The smallest inattention, or error in manners, the minuteft inelegancy of diction, the least awkwardness in your dress and carriage, will not escape my observation, nor pass without amicable correction. Two the most intimate friends in the world can freely tell each other their faults, and even their crimes; but cannot possibly tell each other of certain little weaknesses, awkwardnesses, and blindnesses of self-love; to authorise that unreserved freedom, the relation between us is absolutely necessary. For example, I had a very worthy friend, with whom I was intimate enough to tell him his faults; he had but few; I told him of them; he took it kindly of me and corrected them. But then, he had some weaknesses that I could never tell him of directly, and which he was so little sensible of himself, that hints of them were lost upon him. He had

a scrag

a scrag neck, of about a yard long; notwithstanding which, bags being in fashion, truly he would wear one to his wig, and did do; but never behind him, for upon every motion of his head, his bag came forwards over one shoulder or the other. He took it into his head too, that he must occasionally dance minuets, because other people did; and he did so, not only extremely ill, but so awkward, so disjointed, so slim, so meagre, was his figure, that had he danced as well as ever Marcel did, it would have been ridiculous in him to have danced at all. I hinted these things to him as plainly as friendship would allow, and to no purpose; but to have told him the whole, so as to cure him, I must have been his father, which thank God I am not. As fathers commonly go, it is seldom a misfortune to be fatherless; and considering the general run of sons, as seldom a misfortune to be childless. You and I form, I believe, an exception to that rule; for, I am persuaded, that we would neither of us change our relation, were it in our power. You will, I both hope and believe, be not only the comfort, but the pride of my age; and, I am sure, I will be the support, the friend, the guide of your youth. Trust me without reserve; I will advise you without private interest, or secret envy. Mr Harte will do so too; but still there may be some little things proper for you to know, and necessary for you to correct, which even his friendship would not let him tell you of so freely as I should; and some of which he may not possibly be so good a judge of as I am, not having lived so much in the great world.

One principal topic of our conversation will be, not only the purity, but the elegance of the English language; in both which you are very deficient. Another will be the constitution of this country, of which, I believe, you know less, than of most other countries in Europe. Manners, attentions, and address, will also be the frequent subjects of our lectures; and whatever I know of that important and necessary art, the art of pleasing, I will unreservedly communicate to you. Dress too (which, as things are, I can logically prove, requires some attention) will not always escape our notice. Thus, my lectures will be more vari-

and in some respects more useful, than Professor Mascow's; and therefore, I can tell you, that I expect to be paid for them: but, as possibly you would not care to part with your ready money, and as I do not think that it would be quite handsome in me to accept it, I will compound for the payment, and take it in attention and practice.

Pray remember to part with all your friends, acquaintances, and mistresses, if you have any at Paris, in such a manner as may make them not only willing, but impatient to see you there again. Assure them of your desire of returning to them; and do it in a manner that they may think you in earnest, that is *avec conviction et une espece d'attendrissement*. All people say pretty near the same things upon those occasions, it is the manner only that makes the difference; and that difference is great. Avoid however, as much as you can, charging yourself with commissions, in your return from hence to Paris; I know, by experience, that they are exceedingly troublesome, commonly expensive, and very seldom satisfactory at last, to the persons who give them: some you cannot refuse, to people to whom you are obliged, and would oblige in your turn; but as to common saddle-faddle commissions, you may excuse yourself from them with truth, by saying that you are to return to Paris through Flanders, and see all those great towns: which I intend you shall do, and stay a week or ten days at Brussels. Adieu! A good journey to you, if this is my last; if not, I can repeat again what I shall wish constantly.

LETTER CCLXV.

London, Dec. 19. O. S, 1751.

MY DEAR FRIEND,

YOU are now entered upon a scene of business, where I hope you will one day make a figure. Use does a great deal, but care and attention must be joined to it. The first thing necessary in writing letters of business, is extreme clearness, and perspicuity,

spicuity; every paragraph should be so clear, and unambiguous, that the dullest fellow in the world may not be able to mistake it, nor obliged to read it twice in order to understand it. This necessary clearness implies a correctness, without excluding an elegance of style. Tropes, figures, antitheses, epigrams, &c. would be as misplaced, and as impertinent in letters of business, as they are sometimes (if judiciously used) proper and pleasing in familiar letters, upon common and trite subjects. In business, an elegant simplicity, the result of care, not of labour, is required. Business must be well, not affectedly dressed; but by no means negligently. Let your first attention be to clearness, and read every paragraph after you have written it, in the critical view of discovering whether it is possible that any one man can mistake the true sense of it; and correct it accordingly.

Our pronouns and relatives often create obscurity or ambiguity; be therefore exceedingly attentive to them, and take care to mark out with precision their particular relations. For example; Mr Johnson acquainted me, that he had seen Mr Smith, who had promised him to speak to Mr Clarke, to return him (Mr Johnson) those papers, which he (Mr Smith) had left some time ago with him (Mr Clarke :) it is better to repeat a name, though unnecessarily, ten times, than to have the person mistaken once. *Who*, you know, is singly relative to persons, and cannot be applied to things; *which*, and *that*, are chiefly relative to things, but not absolutely exclusive of persons; for one may say the man *that* robbed or killed such-a-one; but it is much better to say, the man *who* robbed or killed. One never says, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always used indifferently as to things; and the *words* must sometimes determine their place. For instance, The letter *which* I received from you, *which* you referred to in your last, *which* came by Lord Albemarle's messenger, and which I shewed to such-a-one; I would change it thus—The letter *that* I received from you, *which* you referred to in your last, *that* came by Lord Albemarle's messenger, and *which* I shewed to such-a-one.

Business does not exclude (as possibly you wish it did) the usual terms of politeness and good-breeding; but, on the contrary, strictly requires them; such as, *I have the honour to acquaint your Lordship; Permit me to assure you; if I may be allowed to give my opinion, &c.* For the Minister abroad, who writes to the Minister at home, writes to his superior; possibly to his patron, or at least to one who he desires should be so.

Letters of business will not only admit of, but be the better for *certain graces*; but then, they must be scattered with a sparing and a skilful hand; they must fit their place exactly. They must decently adorn without encumbering and modestly shine without glaring. But as this is the utmost degree of perfection in letters of business, I would not advise you to attempt those embellishments, till you have first laid your foundation well.

Cardinal d'Ossat's letters are the true letters of business; those of Monsieur d'Avaux are excellent; Sir William Temple's are very pleasing, but, I fear, too affected. Carefully avoid all Greek or Latin quotations; and bring no precedents from the *virtuous Spartans, the polite Athenians, and the brave Romans*. Leave all that to futile pedants. No flourishes, no declamation. But (I repeat it again) there is an elegant simplicity and dignity of style absolutely necessary for good letters of business; attend to that carefully. Let your periods be harmonious, without seeming to be laboured; and let them not be too long, for that always occasions a degree of obscurity. I shall not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you; for no man is allowed to spell ill. I wish too that your hand-writing were much better: and I cannot conceive why it is not, since every man may certainly write whatever hand he pleases. Neatness in folding up, sealing, and directing your packets, is by no means to be neglected: though, I dare say, you think it is. But there is something in the exterior even of a packet, that may please or displease; and consequently worth some attention.

You say that your time is very well employed; and so it is,
K 2
though

though as yet only in the outlines, and first *routine* of business. They are previously necessary to be known; they smooth the way for parts and dexterity. Business requires no conjuration nor supernatural talents, as people unacquainted with it are apt to think. Method, diligence, and discretion, will carry a man of good strong common sense, much higher than the finest parts, without them, can do. *Par negotiis, neque supra*, is the true character of a man of business: but then it implies ready attention, and no *absences*; and a flexibility and versatility of attention from one object to another, without being engrossed by any one.

Be upon your guard against the pedantry and affectation of business, which young people are apt to fall into, from the pride of being concerned in it young. They look thoughtful, complain of the weight of business, throw out mysterious hints, and seem big with secrets which they do not know. Do you, on the contrary never talk of business, but to those with whom you are to transact it; and learn to seem *vacuus*, and idle when you have the most business. Of all things, the *volto sciolto* and the *pensieri stretti*, are necessary. Adieu.

LETTER CCLXVI.

London, December 30. O S. 1751:

MY DEAR FRIEND,

THE Parliaments are the courts of justice of France, and are what our courts of justice in Westminster-Hall are here. They used anciently to follow the Court, and administer justice in the presence of the King. Philip le Bel first fixed it at Paris, by an edict of 1302. It consisted then of but one *chambre*, which was called *la Chambre des Prelats*, most of the members being ecclesiastics; but the multiplicity of business made it by degrees necessary to create several other *chambres*: it consists now of seven *chambres*.

La Grand'Chambre, which is the highest court of justice, and to which appeals lie from the others.

Les cinq Chambres des Enquetes, which are like our Common Pleas; and the Court of Exchequer.

La Tournelle, which is the Court for criminal justice, and answers to our Old Bailey and King's Bench.

There are in all twelve Parliaments in France.

1. Paris.
2. Toulouse.
3. Grenoble.
4. Bourdeaux.
5. Dijon.
6. Rouen.
7. Aix en Provence.
8. Rennes en Bretagne.
9. Pau en Navarre.
10. Metz.
11. Dole en Franche Comté.
12. Douay.

There are three *Conseils souverains*, which may almost be called Parliaments; they are those of

Perpignan.

Arras.

Alsace.

For further particulars of the French Parliaments, read *Bernard de la Rochefavin des Parliemens de France*, and other authors, who have treated that subject constitutionally. But what will be still better, converse upon it with people of sense and knowledge, who will inform you of the particular objects of the several *chambres*, and the businesses of the respective members, as *les Presidens*, *les Présidens a Mortier* (these last so called from their black velvet caps laced with gold) *les Maitres des Requetes*, *les Greffiers le Procureur General*, *les Avocats Generaux*, *les Conseillers*, &c. The great point in dispute is con-

cerning the powers of the Parliament of Paris, in matters of state, and relatively to the Crown. They pretend to the powers of the States General of France, when they used to be assembled (which I think, they have not been since the reign of Lewis the XIIIth, in the year 1615.) The Crown denies those pretensions and considers them only as courts of justice. Mezeray seems to be on the side of the Parliament in this question, which is very well worth your inquiry. But, be that as it will, the Parliament of Paris is certainly a very respectable body, and much regarded by the whole kingdom. The edicts of the Crown, especially those for levying money on the subjects, ought to be registered in Parliament; I do not say to have their effect, for the Crown would take good care of that; but to have a decent appearance, and to procure a willing acquiescence in the nation. And the Crown itself absolute as it is, does not love that strong opposition, and those admirable remonstrances, which it sometimes meets with from the Parliaments. Many of those detached pieces are very well worth your collecting; and I remember a year or two ago, a remonstrance of the Parliament of Douay, upon the subject, as I think, of the *vingtieme* which was, in my mind, one of the finest and most moving compositions I ever read. They owned themselves, indeed to be slaves, and shewed their chains: but humbly begged of his Majesty to make them a little lighter and less galling.

The *States of France* were general assemblies of the three states or orders of the kingdom; the Clergy, the Nobility, and the *Tiers Etat*, that is, the people. They used to be called together by the King, upon the most important affairs of state, like our Lords, and Commons in parliament, and our Clergy in convocation. Our Parliament is our States, and the French Parliaments are only their courts of justice. The nobility consisted of all those of noble extraction, whether belonging to the sword, or to the robe; excepting such as were chosen (which sometimes happened) by the *tiers etat*, as their deputies to the States General. The *tiers etat* was exactly our House of Commons, that is, the people represented by deputies of their own

choosing

choosing. Those who had the most considerable places, *dans la robe*, assisted at those assemblies, as commissioners on the part of the Crown. The States met, for the first time that I can find (I mean by the name of *les états*) in the reign of Pharamond, 424, when they confirmed the Salic law. From that time they have been very frequently assembled, sometimes upon important occasions, as making war and peace, reforming abuses, &c. at other times, upon seemingly trifling ones, as coronations, marriages, &c. Francis the First assembled them, in 1526, to declare null and void his famous treaty of Madrid, signed and sworn to by him, during his captivity there. They grew troublesome to the Kings and to their Ministers, and were but seldom called, after the power of the crown grew strong; and they have never been heard of since the year 1615. Richelieu came and shackled the nation, and Mazarine and Lewis the XIVth riveted the shackles.

There still subsist in some provinces in France which are called *pais d'états*, an humble local imitation, or rather mimicry, of the great *états*, as in *Languedoc*, *Bretagne*, &c. They meet, they speak, they grumble, and finally submit to whatever the King orders.

Independently of the intrinsic utility of this kind of knowledge to every man of business, it is a shame for any man to be ignorant of it, especially relatively to any country he has been long in. Adieu.

LETTER CCLXVII.

London, January 2. O. S. 1752.

MY DEAR FRIEND,

LAZINESS of mind, or inattention, are as great enemies to knowledge, as incapacity; for, in truth, what difference is there between a man who will not, and a man who cannot be informed? This difference only, that the former is justly to be blamed, the latter to be pitied. And yet how many are there,

very

very capable of receiving knowledge, who, from laziness, inattention, and incuriousness, will not so much as ask for it, much less take the least pains to acquire it?

Our young English travellers generally distinguish themselves by a voluntary privation of all that useful knowledge for which they are sent abroad; and yet; at that age, the most useful knowledge is the most easy to be acquired; conversation being the book, and the best book, in which it is contained. The drudgery of dry grammatical learning is over, and the fruits of it are mixed with, and adorned by the flowers of conversation. How many of our young men have been a year at Rome, and as long at Paris, without knowing the meaning and institution of the Conclave in the former and of the Parliament in the latter? and this merely for want of asking the first people they met with in those several places, who could at least have given them some general notions of those matters.

You will, I hope, be wiser, and omit no opportunity (for opportunities present themselves every hour in the day) of acquainting yourself with all those political and constitutional particulars of the kingdom and government of France. For instance; when you hear people mention *le Chancelier*, or *Garde des Sceaux*, is it any great trouble for you to ask, or for others to tell you, what is the nature, the powers, the objects, and the profits of those two employments, either when joined together, as they often are, or when separate, as they are at present? When you hear of a *Gouverneur*, a *Lieutenant de Roi*, a *Commandant*, and an *Intendant* of the same province, is it not natural, is it not becoming, is it not necessary for a stranger to inquire into their respective rights and privileges? And yet I dare say there are very few Englishmen who know the difference between the civil department of the Intendant, and the military powers of the others. When you hear (as I am persuaded you must) every day of the *Vingtieme*, which is one-and-twenty, and consequently five per cent. inquire upon what that tax is laid, whether upon lands, money, merchandize, or upon all three; how levied; and what is supposed to produce. When you

you find in books (as you will sometimes) allusions to particular laws and customs, do not rest till you have traced them up to their source. To give you two examples; you will meet in some French comedies, *Cri*, or *Clameur de Haro*; ask what it means, and you will be told that it is a term of the law in Normandy, and means citing, arresting, or obliging any person to appear in the courts of justice, either upon a civil or a criminal account; and that it is derived from a *Raoul*, which Raoul was anciently Duke of Normandy, and a Prince eminent for his justice, insomuch, that when any injustice was committed, the cry immediately was *venez a Raoul*, a *Raoul*; which words are now corrupted and jumbled into *haro*. Another, *Le val du Chapon*, that is, a certain district of ground immediately contiguous to the mansion seat of a family, and answers to what we call in English *demesnes*. It is in France computed at about 1600 feet round the house, that being supposed to be the extent of the capon's flight from *la basse cour*. This little district must go along with the mansion seat, however the rest of the estate may be divided.

I do not mean that you should be a French lawyer; but I would not have you be unacquainted with the general principles of their law, in matters that occur every day. Such is the nature of their descents; that is, the inheritance of lands; Do they all go to the eldest son, or are they equally divided among the children of the deceased? In England, all lands unsettled descend to the eldest son, as heir at law, unless otherwise disposed of by the father's will; except in the county of Kent, where a particular custom prevails, called Gavel Kind: by which, if the father dies intestate, all his children divide his lands equally among them. In Germany, as you know, all lands that are not fiefs are equally divided among all the children, which ruins those families; but all male fiefs of the Empire descend unalienably to the next male heir, which preserves those families. In France; I believe dissents vary in different provinces.

The nature of marriage contracts deserves inquiry. In England the general practice is, the husband takes all the wife's fortune;

fortune; and, in consideration of it, settles upon her a proper pin-money, as it is called; that is, an annuity during his life and a jointure after his death. In France, it is not so, particularly at Paris; where *la communauté des biens* is established. Any married woman at Paris (*if you are acquainted with one*) can inform you of all these particulars.

These, and other things of the same nature, are the useful and rational objects of the curiosity of a man of sense and business. Could they only be attained by laborious researches in folio books, and worm-eaten manuscripts, I should not wonder at a young fellow's being ignorant of them; but as they are the frequent topics of conversation, and to be known by a very little degree of curiosity, inquiry, and attention, it is unpardonable not to know them.

Thus I have given you some hints only for your inquiries. *L'Etat de la France, l'Almanach Royal*, and twenty other such superficial books, will furnish you with a thousand more. *Appliquez-vous à approfondir.*

How often, and how justly, have I since regretted negligences of this kind in my youth! And how often have I since been at great trouble to learn many things, which I could then have learned without any! Save yourself now, then, I beg of you, that regret and trouble hereafter. Ask questions, and many questions; and leave nothing till you are thoroughly informed of it. Such pertinent questions are far from being ill-bred, or troublesome to those of whom you ask them: on the contrary, they are a tacit compliment to their knowledge; and people have a better opinion of a young man, when they see him desirous to be informed.

I have, by last post, received your two letters of the 1st and 5th January, N. S. I am very glad that you have been at all the shews at Versailles: frequent the Courts. I can conceive the murmurs of the French at the poorness of the fire-works, by which they thought their King or their country degraded; and in truth, were things always as they should be, when Kings give shews, they ought to be magnificent.

I thank

I thank you for the *Thèse de la Sorbonne*, which you intend to send me, and which I am impatient to receive. But pray read it carefully yourself first; and inform yourself what the Sorbonne is, by whom founded, and for what purposes.

Since you have time, you have done very well to take an Italian and a German master; but pray take care to leave yourself some time enough for company; for it is in company only that you can learn what will be much more useful to you than either Italian or German; I mean *la politesse, les manières, et les grâces*, without which, as I told you long ago, and I told you true, *est fatiga e vana*. Adieu.

Pray make my compliments to Lady Brown.

LETTER CCLXVIII.

London, Jan. 6. O. S. 1752.

MY DEAR FRIEND,

I RECOMMENDED to you in my last, some inquiries into the constitution of that famous society the *Sorbonne*; but as I cannot wholly trust to the diligence of those inquiries, I will give you here the outlines of that establishment; which may possibly excite you to inform yourself of particulars, that you are more *a portee* to know than I am.

It was founded by Robert *de Sorbon*, in the year 1256, for sixteen poor scholars in divinity; four of each nation, of the university of which it made a part; since that it hath been much extended and enriched, especially by the liberality and pride of Cardinal Richelieu; who made it a magnificent building for six-and-thirty doctors of that society to live in; besides which, there are six professors and schools for divinity. This society hath been long famous for theological knowledge and exertations. There unintelligible points are debated with passion, though they can never be determined by reason. Logical subtilties set common sense at defiance; and mystical refinements disfigure and disguise the native beauty and simplicity of true natu-

ral religion; wild imaginations form systems, which weak minds adopt implicitly, and which sense and reason oppose in vain; their voice is not strong enough to be heard in schools of divinity. Political views are by no means neglected in those sacred places; and questions are agitated and decided, according to the degree of regard, or rather submission, which the Sovereign is pleased to shew the Church. Is the King a slave to the Church, though a tyrant to the Laity? The least resistance to his will shall be declared damnable. But if he will not acknowledge the superiority of their spiritual over his temporal, nor even admit their *imperium in imperio*, which is the least he will compound for, it becomes meritorious not only to resist, but to depose him. And I suppose, that the bold propositions in the Thesis you mention, are a return for the valuation of *les biens du Clerge*.

I would advise you, by all means, to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those scholastic exercises. Pray remember to go to all such kind of things. Do not put it off, as one is too apt to do things which one knows can be done every day, or any day: for one afterwards repents extremely, when too late, the not having done them.

But there is another (so called) religious society, of which the minutest circumstance deserves attention, and furnishes great matter for useful reflections. You easily guess that I mean the society of *les R. R. P. P. Jesuites*, established but in the year 1540, by a Bull of Pope Paul III. Its progress, and I may say its victories, were more rapid than those of the Romans; for within the same century it governed all Europe; and in the next it extended its influence over the whole world. Its founder was an abandoned profligate Spanish officer, Ignatius Loyola; who in the year 1521, being wounded in the leg at the siege of Pamplona, went mad from the smart of his wound, the reproaches of his conscience, and his confinement, during which he read the lives of the Saints. Consciousness of guilt, a fiery temper, and a wild imagination, the common ingredients of enthusiasm,

made

made this madman devote himself to the particular service of the Virgin Mary; whose knight-errant he declared himself, in the very same form in which the old knights errant in romances used to declare themselves the knights and champions of certain beautiful and incomparable princesses, whom sometimes they had, but oftener had not seen. For Dulcinea del Toboso was by no means the first Princess, whom her faithful and valorous knight had never seen in his life. The enthusiast went to the Holy Land, from whence he returned to Spain, where he began to learn Latin and Philosophy at three and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four Disciples, or rather Apostles, all Spaniards, viz. Laynés, Salmeron, Bobadilla, and Rodriguèz. He then composed the rules and constitutions of his Order; which, in the year 1547, was called the Order of Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of his society. He was canonized in the year 1609, and is doubtless now a saint in heaven.

If the religious and moral principles of this society are to be detested, as they justly are; the wisdom of their political principles is as justly to be admired. Suspected, collectively as an Order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it; as in France, in the reign of Henry IV. They have, directly or indirectly, governed the consciences and the councils of all the Catholic Princes in Europe; they almost governed China in the reign of Gang-ghi; and they are now actually in possession of the Paraguay in America, pretending, but paying no obedience to the crown of Spain. As a collective body they are detested even by all the Catholics, not excepting the clergy both secular and regular; and yet, as individuals, they are loved, respected, and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their General

(who always resides at Rome) and to the Superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, which they have in a manner engrossed: there they give the first, and the first are the lasting impressions; those impressions are always calculated to be favourable to the society. I have known many Catholics, educated by the Jesuits, who, though they detested the society, from reason and knowledge, have always remained attached to it, from habit and prejudice. The Jesuits know, better than any set of people in the world, the importance of the art of pleasing, and study it more: they become all things to all men, in order to gain, not a few, but many. In Asia, Africa, and America they become more than half Pagans, in order to convert the Pagans to be less than half Christians. In private families, they begin by insinuating themselves as friends, they grow to be favourites, and they end *directors*. Their manners are not like those of any other Regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular destination, to which they seem to have a natural turn; for which reason one sees most Jesuits excel in some particular thing. They even breed up some for martyrdom, in case of need; as the Superior of a Jesuit seminary at Rome told Lord Bolingbroke: *Et abbiamo, anche martiri per il martirio, se bisogna*.

Inform yourself minutely of every thing concerning this extraordinary establishment: go into their houses, get acquainted with individuals, hear some of them preach. The finest preacher I ever heard in my life is le Perre Neufville, who, I believe, preaches still at Paris, and is so much in the best company, that you may easily get personally acquainted with him.

If you would know their *morale*, read Paschal's *Lettres Provinciales*, in which it is very truly displayed from their own writings.

Upon the whole, this is certain, that a society, of which so little good is said, and so much ill believed, and that still not only subsists, but flourishes, must be a very able one. It is always mentioned as a proof of the superior abilities of the Cardinal Richelieu, that, though hated by all the nations, and still more so by his master, he kept his power in spite of both.

I would earnestly wish you to do every thing now, which I wish that I had done at your age, and did not do. Every country has its peculiarities, which one can be much better informed of during one's residence there, than by reading all the books in the world afterwards. While you are in Catholic countries, inform yourself of all the forms and ceremonies of that tawdry church; see their convents, both of men and women, know their several rules and orders, attend their most remarkable ceremonies; have their terms of art explained to you, their *tierce*, *sexe*, *nones*, *matines*, *vepres*, *complices*; their *breviaries*, *rosaires*, *heures*, *chaplets*, *agnus*, &c. things that many people talk of from habit, though few know the true meaning of any one of them. Converse with, and study the characters of some of those incarcerated enthusiasts. Frequent some *parloirs*, and see the air and manners of those Recluse, who are a distinct nation themselves, and like no other.

I dined yesterday with Mrs F———d, her mother and husband. He is an athletic Hibernian, handsome in his person, but excessively awkward and vulgar in his air and manner. She inquired much after you, and, I thought with interest. I answered her as a *Mexxano* should do: *Et je pronai votret endresse, vos soins, et vos soupirs.*

When you meet with any British returning to their own country, pray send me by them any little *brochures*, *factums*, *theses*, &c. *qui font du bruit ou du plaisir a Paris.* Adieu, child.

LETTER CCLXIX.

London, Jan. 23. O. S. 1752.

MY DEAR FRIEND,

HAVE you seen the new tragedy of *Varon* *, and what do you think of it? Let me know, for I am determined to form my taste upon yours. I hear that the situations and incidents are well brought on, and the catastrophe unexpected and surprising, but the verses bad. I suppose it is the subject of all the conversation at Paris, where both women and men are judges and critics of all such performances: such conversations, that both form and improve the taste and whet the judgment, are surely preferable to the conversations of our mixed companies here; which, if they happen to rise above bragg and whiff, infallibly stop short of every thing either pleasing or instructive. I take the reason of this to be, that (as women generally give the tone to the conversation) our English women are not near so well informed and cultivated as the French; besides that they are naturally more serious and silent.

I could wish there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities; and all their massacres, racks, dead bodies, and mangled carcases, which they so frequently exhibit upon their stage. The French should engage to have more action, and less declamation; and not to cram and crowd things, to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French enlarge the liberties of theirs: their poets are the greatest slaves in their country, and that is a bold word: ours are the most tumultuous subjects in England, and that is saying a good deal. Under such regulations, one

* Written by the *Vicomte de Grave*; and at that time the general topic of conversation at Paris.

might hope to see a play, in which one should not be lulled to sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action. The unity of time extended occasionally to three or four days, and the unity of place broken into, as far as the same street, or sometimes the same town; both which, I will affirm, are as probable, as four-and-twenty hours, and the same room.

More indulgence too, in my mind, should be shewn, than the French are willing to allow, to bright thoughts, and to shining images; for though, I confess, it is not very natural for a Hero or a Princess to say fine things in all the violence of grief, love, rage, &c. yet, I can as well suppose that, as I can that they should talk to themselves for half an hour: which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the chorusses of the ancients. Tragedy is of a nature, that one must see it with a degree of self-deception; we must lend ourselves, a little, to the delusion; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In Nature the most violent passions are silent; in Tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language in rhymes. And for the same reason, Cato, the Stoic, expiring at Utica, rhymes masculine and feminine, at Paris; and fetches his last breath at London, in most harmonious and correct blank verse.

It is quite otherwise with Comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but in the same manner in which it would express it. For which reason I cannot allow rhymes in Comedy, unless they were put into the mouth, and came out of the mouth of a mad poet. But it is impossible to deceive one's self enough (nor is it the least necessary in Comedy) to suppose

a dull rogue of an usurer cheating, or *gros Jean* blundering in the finest rhymes in the world.

As for Operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic scene, contrived to please the eyes and the ears, at the expence of the understanding; and I consider singing, rhyming, and chiming Heroes, and Princesses, and Philosophers, as I do the hills, the trees, the birds, and the beasts, who amicably joined in one common country dance, to the irresistible tune of Orpheus' lyre. Whenever I go to an Opera, I leave my sense and reason at the door with my half guinea, and deliver myself up to my eyes and my ears.

Thus I have made you my poetical confession; in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic could have owned against the established church in either; but I am now privileged by my age to taste and think for myself, and not to care what other people think of me in those respects; an advantage which youth among its many advantages, hath not. It must occasionally and outwardly conform, to a certain degree, to established tastes, fashions, and decisions. A young man may, with a becoming modesty, dissent, in private companies, from public opinions and prejudices: but he must not attack them with warmth, nor magnifierially set up his own sentiments against them. Endeavour to hear and know all opinions; receive them with complaisance; form your own with coolness, and give it with modesty.

I have received a letter from Sir John Lambert, in which he requests me to use my interest to procure him the remittance of Mr Spencer's money, when he goes abroad; and also desires to know to whose account he is to place the postage of my letters. I do not trouble him with a letter in answer, since you can execute the commission. Pray make my compliments to him, and assure him, that I will do all I can to procure him Mr Spencer's business; but that his most effectual way will be by Messrs Hoare, who are Mr Spencer's cashiers, and who will undoubtedly, have their choice upon whom they will give him his credit.

dit. As for the postage of the letters, your purse and mine being pretty near the same, do you pay it, over and above your next draught.

Your relations, the Princes B * * * * *, will soon be with you at Paris: for they leave London this week: whenever you converse with them, I desire it may be in Italian; that language not being yet familiar enough to you.

By our printed papers, there seems to be a sort of compromise between the King and the Parliament, with regard to the affairs of the hospitals, by taking them out of the hands of the Archbishop of Paris, and placing them in Monsieur d'Argenson's: if this be true, that compromise, as it is called, is clearly a victory on the side of the Court, and a defeat on the part of the Parliament; for if the Parliament had a right, they had it as much to the exclusion of Monsieur d'Argenson as of the Archbishop. Adieu.

LETTER CCLXX.

London, February 6. O. S. 1752.

MY DEAR FRIEND,

YOUR criticism of *Varon* is strictly just: but, in truth, severe.

You French critics seek for a fault as eagerly as I do for a beauty: you consider things in the worst light, to shew your skill, at the expence of your pleasure; I view them in the best that I may have more pleasure, though at the expence of my judgment. *A trompeur trompeur et demi* is prettily said; and, if you please, you may call *Varon*, *un Normand*, and *Sostrate*, *un Manceau*, *qui vaut un Normand et demi*; and, considering the *dénouement* in the light of trick upon trick, it would undoubtedly be below the dignity of the buskin, and fitter for the sock.

But let us see if we cannot bring off the author. The great question, upon which all turns, is to discover and ascertain who *Cleonice* really is. There are doubts concerning her *etat*; how shall they be cleared? Had the truth been extorted from *Varon*

(who alone knew) by the rack, it would have been a true tragical *denouement*. But that would probably not have done with *Varon*, who is represented as a bold, determined, wicked, and at that time desperate fellow; for he was in the hands of an enemy, who he knew could not forgive him, with common prudence or safety. The rack would therefore have extorted no truth from him; but he would have died enjoying the doubts of his enemies, and the confusion that must necessarily attend those doubts. A stratagem is therefore thought of, to discover what force and terror could not, and the stratagem such as no King or Minister would disdain, to get at an important discovery. If you call that stratagem *a trick*, you vilify it, and make it comical; but call that trick a *stratagem*, or a *measure*, and you dignify it up to tragedy; so frequently do ridicule or dignity turn upon one single word. It is commonly said, and more particularly by Lord Shaftesbury, that ridicule is the best test of truth; for that it will not stick where it is not just. I deny it. A truth learned in a certain light, and attacked in certain words, by men of wit and humour, may, and often doth, become ridiculous, at least so far, that the truth is only remembered and repeated for the sake of the ridicule. The overturn of Mary of Medicis into a river, where she was half drowned, would never have been remembered, if Madame de Vernueil, who saw it, had not said *la Reine boit*. Pleasure or malignity often gives ridicule a weight, which it does not deserve. The versification, I must confess, is too much neglected, and too often bad: but, upon the whole, I read the play with pleasure.

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcases of plays; give me the taste and the dressing.

I am very glad you went to Versailles, to see the ceremony of creating the Prince de Condé, *Chevalier de l'Ordre*; and I do not doubt but that, upon this occasion, you informed yourself thoroughly of the institution and rules of that Order. If you

did,

did, you were certainly told, it was instituted by Henry III. immediately after his return, or rather his flight from Poland; he took the hint of it at Venice, where he had seen the original manuscript of an Order of the *St Esprit, ou droit desir*, which had been instituted in 1352, by Louis d'Anjou, King of Jerusalem and Sicily, and husband to Jane Queen of Naples, Countess of Provence. This Order was under the protection of St Nicholas de Bari, whose image hung to the collar. Henry III. found the Order of St Michael prostituted and degraded, during the civil wars; he therefore joined it to his new Order of the St Esprit and gave them both together; for which reason every knight of the St Esprit is now called *Chevalier des Ordres du Roi*. The number of the knights hath been different, but is now fixed to *one hundred*, exclusive of the Sovereign. There are many Officers who wear the ribband of this Order, like the other knights; and what is very singular is, that these officers frequently sell their employments, but obtain leave to wear the blue ribband still, though the purchasers of those offices wear it also.

As you will have been a great while in France, people will expect that you should be *au fait* of all these sort of things relative to that country. But the history of all the Orders of all countries is well worth your knowledge; the subject occurs often, and one should not be ignorant of it, for fear of some such accident as happened to a solid Dane at Paris, who, upon seeing *l'Ordre du St Esprit*, said, *Notre St Esprit chez nous c'est un Elephant*. Almost all the Princes in Germany have their Orders too, not dated, indeed, from any important events, or directed to any great object, but because they will have Orders, to shew that they may; as some of them, who have the *jus cudendæ monetæ*, borrow ten shillings worth of gold to coin a ducat. However, wherever you meet with them, inform yourself, and minute down a short account of them; they take in all the colours of Sir Isaac Newton's prisms. N. B. When you inquire about them, do not seem to laugh.

I thank you for *le Mandement de Monsieur l'Archeveque*;

it is very well drawn, and becoming an Archbishop. But pray do not lose sight of a much more important object, I mean the political disputes between the King and the Parliament, and the King and the Clergy; they seem both to be patching up; however, get the whole clue to them, as far as they have gone.

I received a letter yesterday from Madame Monconseil, who assures me you have gained ground *du cote des manieres*, and that she looks upon you to be *plus qu'a moitie chemin*. I am very glad to hear this, because, if you are got above half way of your journey, surely you will finish it, and not faint in the course. Why do you think I have this affair so extremely at heart, and why do I repeat it so often? Is it for your sake, or for mine? You can immediately answer yourself that question; you certainly have, I cannot possibly have any interest in it: if then you will allow me, as I believe you may, to be a judge of what is useful and necessary to you, you must, in consequence, be convinced of the infinite importance of a point, which I take so much pains to inculcate.

I hear that the new Duke of Orleans *a remercie Monsieur de Melfort*, and I believe, *pas sans raison*, having had obligations to him; *mais il ne l'a pas remercie en mari poli*, but rather roughly. *Il faut que ce soit un bourru*. I am told too, that people get bits of his father's rags, by way of relics; I wish them joy, they will do them a great deal of good. See from hence what weaknesses human nature is capable of, and make allowances for such in all your plans and reasonings. Study the characters of the people you have to do with, and know what they are, instead of thinking them what they should be; address yourself generally to the senses, to the heart, and to the weaknesses of mankind, but very rarely to their reason.

Good night, or good morrow to you, according to the time that you shall receive this letter from Yours.

LET.

LETTER CCLXXI.

London, February 14. O. S. 1752.

MY DEAR FRIEND,

IN a month's time, I believe I shall have the pleasure of sending you, and you will have the pleasure of reading, a work of Lord Bolingbroke's, in two volumes octavo, *upon the use of History*; in several letters to Lord Hyde, then Lord Cornbury. It is now put into the press. It is hard to determine whether this work will instruct or please most: the most material historical facts, from the great æra of the treaty of Munster, are touched upon, accompanied by the most solid reflections and adorned by all that elegance of style, which was peculiar to himself, and in which, if Cicero equals, he certainly does not exceed him; but every other writer falls short of him. I would advise you almost to get this book by heart. I think you have a turn to history, you love it, and have a memory to retain it; this book will teach you the proper use of it. Some people load their memories, indiscriminately, with historical facts, as others do their stomachs with food; and bring out the one, and bring up the other, entirely crude and indigested. You will find in Lord Bolingbroke's book, an infallible specific against that epidemical complaint *.

I remember a gentleman, who had read History in this thoughtless and undistinguishing manner, and who, having travelled, had gone through the Valteline: He told me that it was a miserable poor country, and therefore it was, surely, a great error in Cardinal Richelieu to make such a rout, and put France to so much expence about it. Had my friend read History as

* We cannot but observe with pleasure, that at this time Lord Bolingbroke's Philosophical Works had not appeared; which accounts for Lord Chesterfield's recommending to his Son, in this as well as in some foregoing passages, the study of Lord Bolingbroke's writings.

he ought to have done, he would have known that the great object of that great Minister was to reduce the power of the house of Austria; and, in order to that, to cut off, as much as he could, the communication between the several parts of their then extensive dominions; which reflections would have justified the Cardinal to him, in the affair of the Valteline. But it was easier to him to remember facts, than to combine and reflect.

One observation, I hope, you will make in reading History; for it is an obvious and a true one. It is, That more people have made great figures, and great fortunes in Courts, by their exterior accomplishments, than by their interior qualifications. Their engaging address, the politeness of their manners, their air, their turn, hath almost always paved the way for their superior abilities, if they have such, to exert themselves. They have been Favourites before they have been Ministers. In Courts, an universal gentleness and *douceur dans les manieres* is most absolutely necessary: an offended fool, or a slighted *valet de chambre*, may, very possibly, do you more hurt at Court, than ten men of merit can do you good. Fools, and low people, are always jealous of their dignity; and never forget nor forgive what they reckon a slight. On the other hand, they take civility, and a little attention, as a favour; remember, and acknowledge it: this, in my mind, is buying them cheap, and therefore they are worth buying. The Prince himself, who is rarely the shining genius of his Court, esteems you only by hearsay, but likes you by his senses; that is, from your air, your politeness, and your manner of addressing him, of which alone he is a judge. There is a Court garment, as well as a wedding garment, without which you will not be received. That garment is the *volto sciolto*; an imposing air, an elegant politeness, easy and engaging manners, universal attention, and insinuating gentleness, and all those *je ne sais quoi* that compose the *Graces*.

I am this moment disagreeably interrupted by a letter; not from you, as I expected, but from a friend of yours at Paris, who informs me, that you have a fever, which confines you at home.

Sine.

Since you have a fever, I am glad you have prudence enough with it to stay at home, and take care of yourself; a little more prudence might probably have prevented it. Your blood is young, and consequently hot; and you naturally make a great deal, by your good stomach, and good digestion; you should therefore necessarily attenuate and cool it, from time to time, by gentle purges, or by a very low diet, for two or three days together, if you would avoid fevers. Lord Bacon, who was a very great physician, in both senses of the word, hath this aphorism, in his Essay upon Health, *Nil magis ad sanitatem tribuit quam crebræ et domesticæ purgationes*. By *domesticæ*, he means those simple uncompounded purgatives, which every body can administer to themselves; such as senna-tea stewed prunes and senna, chewing a little rhubarb, or dissolving an ounce and a half of manna in fair water, with the juice of half a lemon to make it palatable. Such gentle and unconfining evacuations would certainly prevent those feverish attacks, to which every body at your age is subject.

By the way, I do desire, and insist, that whenever, from any indisposition, you are not able to write to me upon the fixed days, Christian shall; and give me a *true* account how you are. I do not expect from him the Ciceronian epistolary style; but I will content myself with the Swiss simplicity and truth.

I hope you extend your acquaintance at Paris, and frequent varieties of companies; the only way of knowing the world; every set of company differs in some particulars from another; and a man of business must, in the course of his life, have to do with all sorts. It is a very great advantage to know the languages of the several countries one travels in; and different companies may, in some degree, be considered as different countries: each has its distinctive language, customs, and manners: know them all, and you will wonder at none.

Adieu, child. Take care of your health, there are no pleasures without it.

LETTER CCLXXII.

London, February 20. O. S. 1752.

MY DEAR FRIEND,

IN all systems whatsoever, whether of religion, government, morals, &c. perfection is the object always proposed, though possibly unattainable; hitherto at least, certainly unattained. However, those who aim carefully at the mark itself, will unquestionably come nearer it, than those who from despair, negligence, or indolence, leave to chance the work of skill. This maxim holds equally true in common life; those who aim at perfection, will come infinitely nearer it, than those desponding, or indolent spirits, who foolishly say to themselves, Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I shall do as well as others; why then should I give myself trouble to be what I never can, and what, according to the common course of things, I need not be *perfect*?

I am very sure that I need not point out to you the weakness and the folly of this reasoning, if it deserves the name of reasoning. It would discourage, and put a stop to the exertion of any one of our faculties. On the contrary, a man of sense and spirit says to himself, Though the point of perfection may (considering the imperfection of our nature) be unattainable, my care, my endeavours, my attention, shall not be wanting to get as near it as I can. I will approach it every day; possibly I may arrive at it at last; at least, (what I am sure is in my own power) I will not be distanced. Many fools (speaking of you) say to me, What! would you have him perfect? I answer, Why not? What hurt would it do him or me? O but that is impossible, say they. I reply, I am not sure of that: perfection in the abstract, I admit to be unattainable; but what is commonly called perfection in a character, I maintain to be attainable, and not only that, but in every man's power. He hath, continue they, a good head, a good heart, a good fund of knowledge, which will

increase

increase daily; what would you have more? Why, I would have every thing more that can adorn and complete a character. Will it do his head, his heart, or his knowledge, any harm, to have the utmost delicacy of manners, the most shining advantages of air and address, the most endearing attentions, and the most engaging graces? But as he is, say they, he is loved wherever he is known. I am very glad of it, say I; but I would have him be liked before he is known, and loved afterwards. I would have him, by his first *abord* and address, make people wish to know him, and inclined to love him: he will save a great deal of of time by it. Indeed, reply they, you are too nice, too exact, and lay too much stress upon things that are of very little consequence. Indeed, rejoin I, you know very little of the nature of mankind, if you take those things to be of little consequence: one cannot be too attentive to them; it is they that always engage the heart, of which the understanding is commonly the bubble. And I would much rather that he erred in a point of grammar, of history, of philosophy, &c. than in a point of manners and address. But consider, he is very young; all this will come in time. I hope so; but that time must be while he is young, or it will never be at all: the right *pli* must be taken young, or it will never be easy, nor seem natural. Come, come, say they (substituting, as is frequently done, assertion instead of argument) depend upon it he will do very well; and you have a great deal of reason to be satisfied with him. I hope and believe he will do well, but I would have him do better than well. I am very well pleased with him, but I would be more, I would be proud of him. I would have him have lustre as well as weight. Did you ever know any body that re-united all these talents? Yes, I did; Lord Bolingbroke joined all the politeness, the manners, and the graces of a Courtier, to the solidity of a Statesman, and to the learning of a Pedant. He was *omnis homo*; and pray what should hinder my boy from being so too, if he hath, as I think he hath, all the other qualifications that you allow him? Nothing can hinder him, but neglect of, or inattention to those objects, which his own good sense must tell him
are

are of infinite consequence to him, and which therefore I will not suppose him capable of either neglecting or despising.

This (to tell you the whole truth) is the result of a controversy that passed yesterday, between Lady Hervey and myself upon your subject, and almost in the very words. I submit the decision of it to yourself; let your own good sense determine it, and make you act in consequence of that determination. The receipt to make this composition is short and infallible; here I give it you.

Take variety of the best company, wherever you are; be minutely attentive to every word and action; imitate respectively those whom you observe to be distinguished and considered for any one accomplishment; then mix all those several accomplishments together, and serve them up yourself to others.

I hope your fair, or rather your brown *American* is well. I hear that she makes very handsome presents, if she is not so herself. I am told, there are people at Paris who expect from this secret connection, to see in time a volume of letters, superior to Madame de Graffigny's Peruvian ones; I lay in my claim to one of the first copies.

Francis's *Cenie* * hath been acted twice, with most universal applause; to-night is his third night, and I am going to it. I did not think it would have succeeded so well, considering how long our British audiences have been accustomed to murder racks, and poison, in every tragedy; but it affected the hearers so much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made entirely by Garrick. The epilogue is old Gibbers; but corrected, though not enough, by Francis. He will get a great deal of money by it; and, consequently, be better able to lend you sixpence, upon any emergency.

The Parliament of Paris, I find by the newspapers, has not carried its point, concerning the hospitals; and though the King hath given up the Archbishop, yet, as he has put them under

* Francis' *Eugenia*.

Since

I will manage the management and direction *du Grand Conseil*, the Parliament equally out of the question. This will naturally put you upon inquiring into the constitution of the *Grand Conseil*. You will, doubtless, inform yourself, who it is composed of, what things are *de son ressort*, whether or not there lies an appeal from thence to any other place; and of all other particulars, that may give you a clear notion of this assembly. There are also three or four other *Conseils* in France, of which you ought to know the constitution, and the objects: I dare say you do know them already; but if you do not, lose no time in informing yourself. These things, as I have often told you, are best learned in various French companies; but in no English ones: for none of our countrymen trouble their heads about them. To use a very apt image, collect, like the bee, your store from every quarter. In some companies *parmi les fermiers generaux nommement*) you may, by proper inquiries, get a general knowledge, at least, of *les affaires des finances*. When you are with *des gens de robe*, ask them with regard to the constitution, and civil government, and *sic de cæteris*. This shews you the advantage of keeping a great deal of different French company; an advantage much superior to any that you can possibly receive from loitering and sauntering away evenings in any English company at Paris, not even excepting Lord A * * * *s. Love of ease, and fear of restraint, (to both which I doubt you are, for a young fellow, too much addicted) may invite you among your countrymen: but pray withstand those mean temptations, *et prenez sur vous*, for the sake of being in those Assemblies, which alone can inform your mind and improve your manners. You have not now many months to continue at Paris: make the most of them; get into every house there, if you can; extend acquaintance, know every thing and every body there; that when you leave it for other places, you may be *au fait*, and even able to explain whatever you may hear mentioned concerning it.

LETTER CCLXXIII.

London, March 2. O. S. 1758.

MY DEAR FRIEND,

WHEREABOUTS are you in Ariosto? Or have you gone through that most ingenious contexture of truth and lies, of serious and extravagant, of knights-errant, magicians, and all that various matter, which he announces in the beginning of his poem:

*Le Donne. i Cavalier, l'arme, gli amori,
Le cortese, laudaci imprese io canto.*

I am by no means sure that Homer had superior invention, or excelled more in description than Ariosto. What can be more seducing and voluptuous, than the description of Alcina's person and palace? What more ingeniously extravagant, than the search made in the moon for Orlando's lost wits, and the account of other people's that were found there? the whole is worth your attention, not only as an ingenious poem, but as the source of all modern tales, novels, fables, and romances; as Ovid's *Metamorphosis* was of the ancient ones; besides that when you have read this work, nothing will be difficult to you in the Italian language. You will read Tasso's *Gierusalemme*, and the *Decamerone di Boccaccio*, with great facility afterwards, and when you have read these three authors, you will, in my opinion, have read all the works of invention that are worth reading in that language; though the Italians would be very angry at me for saying so.

A gentleman should know those which I call classical works, in every language; such as Boileau, Corneille, Racine, Moliere, &c. in French; Milton, Dryden, Pope, Swift, &c. in English; and the three authors above mentioned in Italian: whether you have any such in German, I am not quite sure, nor, indeed, am I inquisitive. These sort of books adorn the mind, improve the

fancy,

5. fancy, are frequently alluded to by, and are often the subjects of conversations of the best companies. As you have languages to read, and memory to retain them, the knowledge of them is very well worth the little pains it will cost you, and will enable you to shine in company. It is not pedantic to quote and allude to them, which it would be with regard to the ancients.

gone Among the many advantages which you have had in your education, I do not consider your knowledge of several languages as the least. You need not trust to translations: you can go to the source; you can both converse and negotiate with people of all nations, upon equal terms; which is by no means the case of a man, who converses or negotiates in a language which those with whom he hath to do know much better than himself. In business, a great deal may depend upon the force and extent of one word; and in conversation, a moderate thought may gain, or a good one lose, by the propriety or impropriety, the elegance or inelegancy of one single word. As therefore you now know four modern languages well, I would have you study (and, by the way, it will be very little trouble to you) to know them correctly, accurately, and delicately. Read some little books that treat of them, and ask questions concerning their delicacies, of those who are able to answer you. As for instance, should I say in French, *la lettre que je vous ai écrit*, or, *la lettre que je vous ai écrite*? in which, I think, the French differ among themselves. There is a short French grammar by the Port Royal, and another by Pere Buffier, both which are worth your reading; as is also a little book called *les Synonymes Francois*. There are books of that kind upon the Italian language, into some of which I would advise you to dip: possibly the German language may have something of the same sort; and since you already speak it, the more properly you speak it the better: one would, I think, as far as possible, do all one does, correctly and elegantly. It is extremely engaging to people of every nation, to meet with a foreigner who hath taken pains enough to speak their language correctly: it flatters that local and national pride and prejudice, of which every body hath some share.

Francis,

Francis' *Eugenia*, which I will send you, pleased most people of good taste here: the boxes were crowded till the sixth night when the pit and gallery were totally deserted, and it was dropped. Distress, without death, was not sufficient to affect a true British audience, so long accustomed to daggers, racks, and bowls of poison; contrary to Horace's rule, they desire to see *Medea* murder her children upon the stage. The sentiments were too delicate to move them; and their hearts are to be taken by storm, not by parley.

Have you got the things, which were taken from you at Calais, restored? and among them, the little packet, which my sister gave you for Sir Charles Hotham? In this case, have you forwarded it to him? If you have not yet had an opportunity, you will have one soon; which I desire you will not omit: it is by Monsieur d'Aillon, whom you will see in a few days at Paris in his way to Geneva, where Sir Charles now is, and will remain some time. Adieu.

LETTER CCLXXIV.

London, March. 5. O. S. 1751.

MY DEAR FRIEND,

AS I have received no letter from you by the usual post, I am uneasy upon account of your health; for, had you been well, I am sure you would have witten, according to your engagement, and my requisition. You have not the least notion of any care of your health; but, though I would not have you be a valetudinarian, I must tell you that the best and most robust health requires some degree of attention to preserve. Young fellows, thinking they have so much health and time before them, are very apt to neglect or lavish both, and beggar themselves before they are aware: whereas a prudent economy in both, would make them rich indeed: and so far from breaking in upon their pleasures, would improve, and almost perpetuate them. Be you wiser; and, before it is too late, manage both with care and frugality.

ality; and lay out neither, but upon good interest and security, I will now confine myself to the employment of your time. which, though I have often touched upon it formerly, is a subject that, from its importance, will bear repetition. You have, it is true, a great deal of time before you; but, in this period of your life, one hour usefully employed may be worth more than four-and-twenty hereafter; a minute is precious to you now, whole days may possibly not be so forty years hence. Whatever time you allow, or can snatch for serious reading (I say, snatch, because company and the knowledge of the world is now your chief object), employ it in the reading of some one book, and that a good one, till you have finished it: and do not distract your mind with various matter, at the same time. In this light I would recommend to you to read *tout de suit* Grotius de *Jure Belli et Pacis*, translated by Barbeyrac, and Puffendorf's *Jus Gentium*, translated by the same hand. For accidental quarters of hours, read works of invention, wit, and humour, of the best, and not of trivial authors, either ancient or modern.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption if possible. Business must not sauntered and trifled with; and you must not say to it, as Felix did to Paul, "at a more convenient season I will speak to thee." The most convenient season for business is the first; but study and business in some measure point out their own times to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

Many people think that they are in pleasures, provided they are neither in study nor in business. Nothing like it; they are doing nothing, and might just as well be asleep. They contract habits from laziness, and they only frequent those places where they are free from all restraints and attentions. Be upon your guard against this idle profusion of time; and let every place you go to be either the scene of quick and lively pleasures, or the school of your improvements: let every company you go into, either gratify your senses, extend your knowledge, or refine your

your manners. Have some decent object of gallantry in view at some places; frequent others where people of wit and taste assemble: get into others, where people of superior rank and dignity command respect and attention from the rest of the company; but pray frequent no neutral places, from mere idleness and indolence. Nothing forms a young man so much as being used to keep respectable and superior company, where a constant regard and attention is necessary. It is true, this is at first a disagreeable state of restraint; but it soon grows habitual, and consequently easy; and you are amply paid for it, by the improvement you make, and the credit it gives you. What you said some time ago was very true, concerning *le Palais Royal*: to one of your age the situation is disagreeable enough: you cannot expect to be much taken notice of: but all that time you can take notice of others; observe their manners, decypher their characters, and insensibly you will become one of the company.

All this I went through myself, when I was of your age. I have sat hours in company, without being taken the least notice of; but then I took notice of them, and learned, in their company, how to behave myself better in the next, till by degrees I became part of the best companies myself. But I took great care not to lavish away my time in those companies, where there were neither quick pleasures, nor useful improvements to be expected.

Sloth, indolence, and *mollesse* are pernicious and unbecoming in a young fellow; let them be your *ressource* forty years hence at soonest. Determine, at all events and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank, or for their learning, or *le bel esprit* or *le gout*. This gives you credentials to the best companies wherever you go afterwards. Pray, therefore, no indolence, no laziness; but employ every minute of your life in active pleasures or useful employments. Address yourself to some woman of fashion and beauty, wherever you are, and try how far that

will go. If the place be not secured before-hand, and garrisoned, nine times in ten you will take it. By attentions and respect, you may always get into the highest company; and by some admiration and applause, whether merited or not, you may be sure of being welcome among *les sçavants et les beaux esprits*. There are but these three sorts of company for a young fellow; there being neither pleasure nor profit in any other.

My uneasiness with regard to your health is this moment removed by your letter of the 9th, N. S. which, by what accident I do not know, I did not receive before.

I long to read Voltaire's *Rome Suavee*, which, by the very faults that your *severe* critics find with it, I am sure I shall like; for I will at any time give up a good deal of regularity for a great deal of *brillant*; and for the *brillant*, surely nobody is equal to Voltaire. Catiline's conspiracy is an unhappy subject for tragedy; it is too fingle, and gives no opportunity to the poet to excite any of the tender passions; the whole is one intended act of horror. Crèbillon was sensible of this defect, and to create another interest, most absurdly made Cataline in love with Cicero's daughter, and her with him.

I am very glad you went to Versailles, and dined with Monsieur de St Contest. That is company to learn *les bonnes manieres* in; and it seems 'you had *les bons morceaux* into the bargain. Though you were no part of the King of France's conversation with the foreign ministers, and probably not much entertained with it, do you think that it is not very useful to you to hear it, and to observe the turn and manners of people of that sort? It is extremely useful to know it well. The same in the next rank of people, such as ministers of state, &c. in whose company, though you cannot yet, at your age, bear a part, and consequently be diverted, you will observe and learn, what hereafter it may be necessary for you to act.

Tell Sir John Lambert, that I have this day fixed Mr Spencer's having his credit upon him; Mr Hoare had also recommended him. I believe Mr Spencer will set out next month for some place in France, but not Paris. I am sure he wants a great

deal

deal of France, for at present he is most entirely English; and you know very well what I think of that. And so we bid you heartily good night.

LETTER CCLXXV.

London, March 16. O. S. 1752.

MY DEAR FRIEND,

HOW do you go on with the most useful and most necessary of all studies, the study of the world? Do you find that you gain knowledge? And does your daily experience at once extend and demonstrate your improvement? You will possibly ask me how you can judge of that yourself. I will tell you a sure way of knowing. Examine yourself, and see whether your notions of the world are changed, by experience, from what they were two years ago in theory; for that alone is one favourable symptom of improvement. At that age (I remember it in myself), every notion that one forms is erroneous; one hath seen few models, and those none of the best, to form one's self upon. One thinks that every thing is to be carried by spirit and vigour; that art is meanness, and that versatility and complaisance are the refuge of pusillanimity and weakness. This mistaken opinion gives an indelicacy, a *brusquerie*, and a roughness to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; consequently, they address themselves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner. Have you found out that every woman is infallibly to be gained by every sort of flattery, and every man by one sort or other? Have you discovered

discovered what variety of little things affect the heart, and how
 surely they collectively gain it? If you have, you have made
 some progress. I would try a man's knowledge of the world, as
 I would a school-boy's knowledge of Horace: not by making
 him construe *Mæcenas atavis edite regibus*, which he could do
 in the first form; but by examining him as to the delicacy and
curiosa felicitas of that poet. A man requires very little know-
 ledge and experience of the world, to understand glaring, high-
 coloured, and decided characters; they are but few, and they
 strike at first: but to distinguish the almost imperceptible
 shades, and the nice gradations of virtue and vice, sense and fol-
 ly, strength and weakness, (of which characters are commonly
 composed) demands some experience, great observation, and mi-
 nute attention. In the same cases most people do the same
 things, but with this material difference, upon which the suc-
 cess commonly turns.—A man who hath studied the world
 knows when to time, and where to place them; he hath ana-
 lysed the characters he applies to, and adapted his address and
 his arguments to them: but a man, of what is called plain
 good-sense, who hath only reasoned by himself, and not acted
 with mankind, mis-times, mis-places, runs precipitately and
 bluntly at the mark, and falls upon his nose in the way. In the
 common manners of social life, every man of common sense hath
 the rudiments, the A B C of civility; he means not to offend;
 and even wishes to please: and, if he hath any real merit, will
 be received and tolerated in good company. But that is far
 from being enough; for though he may be received, he will
 never be desired: though he does not offend, he will never
 be loved; but like some little, insignificant, neutral power,
 surrounded by great ones, he will neither be feared nor courted
 by any: but, by turns, invaded by all, whenever it is their inte-
 rest. A most contemptible situation! Whereas, a man who
 hath carefully attended to, and experienced the various work-
 ings of the heart, and the artifices of the head; and who, by one
 shade, can trace the progression of the whole colour; who can,
 at the proper times, employ all the several means of persuading

the understanding, and engaging the heart; may and will have enemies; but will and must have friends: he may be opposed, but he will be supported too; his talents may excite the jealousy of some, but his engaging arts will make him beloved by many more; he will be considerable, he will be considered. Many different qualifications must conspire to form such a man; and to make him at once respectable and amiable, the least must be joined to the greatest: the latter would be unavailing, without the former; and the former would be futile and frivolous, without the latter. Learning is acquired by reading books; but much more necessary learning, the knowledge of the world, can only to be acquired by reading men, and studying all the various editions of them. Many words in every language are generally thought to be synonymous; but those who study the language attentively will find, that there is no such thing; they will always cover some little difference, some distinction, between all the words that are vulgarly called synonymous; one hath always more energy, extent, or delicacy, than another: it is the same with men; all are in general, and yet no two in particular, exactly alike. Those who have not accurately studied, perpetually mistake them; they do not discern the shades and gradations that distinguish characters seemingly alike. Company, a various company, is the only school for this knowledge. You ought to be, by this time, at least in the third form of the school, from whence the rise to the uppermost is easy and quick; but then you must have application and vivacity; and you must not only bear with, but even seek restraint in most companies, instead of stagnating in one or two only, where indolence and love of ease may be indulged.

In the plan which I gave you in my last *, for your future motions, I forgot to tell you, that, if a King of the Romans should be chosen this year, you shall certainly be at that election; and as upon those occasions, all strangers are excluded from the place of the election, except such as belong to some Embassy, I have already eventually secured you a place in the *suite* of it.

* That letter is missing.

King's electoral Embassador, who will be sent upon that account
posse Frankfort, or wherever else the election may be. This will
alone not only secure you a sight of the shew, but a knowledge of the
whole thing; which is likely to be a contested one, from the
opposition of some of the Electors, and the protests of some of the
Princes of the Empire. That election, if there is one, will, in
my opinion, be a memorable æra in the history of the Empire;
with us at least, if not swords, will be drawn; and ink, if not blood,
will be plentifully shed, by the contending parties in that dis-
pute. During the fray, you may securely plunder, and add to
your present stock of knowledge of the *jus publicum imperii*.
The Court of France hath, I am told, appointed le President
Dagier, a man of great abilities, to go immediately to Ratisbon,
pour y souffler la discorde. It must be owned, that France hath
always profited skilfully of its having guarantied the treaty of
Munster; which hath given it a constant pretence to thrust it-
self into the affairs of the Empire. When France got Alsace
yielded by treaty, it was very willing to have held it as a fief of
the Empire; but the Empire was then wiser. Every Power
should be very careful not to give the least pretence to a neigh-
bouring Power to meddle with the affairs of its interior. Swe-
den hath already felt the effects of the Czarina's calling herself
Guarantee of its present form of government, in consequence of
the treaty of Neustadt, confirmed afterwards by that of Abo;
though, in truth, that Guarantee was rather a provision against
Russia's attempting to alter the then new established form of
government in Sweden, than any right given to Russia to hin-
der the Swedes from establishing what form of government they
pleased. Read them both, if you can get them. Adieu!

LETTER CCLXXVI.

London, April 13. O. S. 1752.

MY DEAR FRIEND,

I RECEIVE this moment your letter of the 19th, N. S. with the inclosed pieces relative to the present dispute between the King and the Parliament. I shall return them by Lord Huntingdon, whom you will soon see at Paris, and who will likewise carry you the piece, which I forgot in making up the packet I sent you by the Spanish Embassador. The representation of the Parliament is very well drawn, *suaviter in modo, fortiter in re*. They tell the King very respectfully, that in a certain case, *which they should think it criminal to suppose*, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon these symptoms of reason and good-sense, which seem to be breaking out all over France: but this I foresee, that before the end of this century, the trade of both King and Priest will not be half so good a one as it has been. Du Clos, in his reflections, hath observed, and very truly, *qu'il y a un germe de raison qui commence a se developper en France*. A *developpement* that must prove fatal to Regal and Papal pretensions. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's Vicegerent, and Christ's Vicar, will only be obeyed and believed, as far as what the one orders, and the other says, is conformable to reason and to truth.

I am very glad (to use a vulgar expression) that *you make as if you were not well*, though you really are; I am sure it is the likeliest way to keep so. Pray leave off entirely your greasy, heavy pastry, fat creams, and indigestible dumplings; and then

you

you need not confine yourself to white meats, which I do not take to be one jot wholesomer than beef, mutton, and partridge.

Voltaire sent me from Berlin his History* *du Siecle de Louis XIV.* It came at a very proper time; Lord Bolingbroke had just taught me how History should be read; Voltaire shews me how it should be written. I am sensible, that it will meet with almost as many critics as readers. Voltaire must be criticised: besides, every man's favourite is attacked; for every prejudice is exposed, and our prejudices are our mistresses: reason is at best our wife, very often heard indeed, but seldom mended. It is the history of the human understanding, written by a man of parts, for the use of men of parts. Weak minds will not like it, even though they do not understand it; which is commonly the measure of their admiration. Dull ones will want those minute and uninteresting details, with which most other histories are incumbered. He tells me all I want to know, and nothing more. His reflections are short, just, and produce others in his readers. Free from religious, philosophical, political, and national prejudices, beyond any historian I ever met with, he relates all those matters as truly and as impartially, as certain regards, which must always be to some degree observed, will allow him: for one sees plainly, that he often says much less than he would say, if he might. He hath made me much better acquainted with the times of Lewis XIV. than the innumerable volumes which I had read could do; and hath suggested this reflection to me, which I had never made before—His vanity, not his knowledge, made him encourage all, and introduce many arts and sciences in his country. He opened in a manner the human understanding in France, and brought it to its utmost perfection; his age equalled in all, and greatly exceeded in many things (pardon me, Pedants!) the Augustan. This was great and rapid; but still it might be done, by the encouragement, the applause, and the rewards of a vain, liberal, and magnificent Prince. What is much more surprising, is, that he stopped the operations of the human mind, just where he pleased; and seem-

ed to say, "thus far shalt thou go, and no farther." For a bigot to his religion, and jealous of his power, free and rational thoughts upon either, never entered into a French head during his reign and the greatest genuises that ever any age produced, never entertained a doubt of the divine right of Kings, or the infallibility of the Church. Poets, Orators, and Philosophers, ignorant of their natural rights, cherished their chains; and blind active faith triumphed, in those great minds, over silent and passive reason. The reverse of this seems now to be the case in France; reason opens itself; fancy and invention fade and decline.

I will send you a copy of this history by Lord Huntingdon, I think it very probable that it is not allowed to be published and sold at Paris. Pray read it more than once, and with attention, particularly the second volume; which contains short, but very clear accounts of many very interesting things, which are talked of by every body, though fairly understood by very few. There are two very puerile affectations, which I wish this book had been free from; the one is, the total subversion of all the old established French orthography; the other is, the not making use of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to see rome, paris, france, cæsar, henry the fourth, &c. begin with small letters; and I do not conceive that there can be any reason for doing it, half so strong as the reason of long usage is to the contrary. This is an affectation below Voltaire; whom I am not ashamed to say that I admire and delight in, as an author, equally in prose and in verse.

I had a letter a few days ago from Monsieur du Boccage; in which he says, *Monseigneur Stanhope s'est jette dans la politique, et je crois qu'il y reussira*: You do very well, it is your destination, but remember, that, to succeed in great things, one must first learn to please in little ones. Engaging manners and address must prepare the way for superior knowledge and abilities to act with effect. The late Duke of Marlborough's manners and address prevailed with the first King of Prussia, to let his troops

remain

remain in the army of the allies ; when neither their representations, nor his own share in the common cause could do it. The Duke of Marlborough had no new matter to urge to him ; but had a manner, which he could not, and did not resist. Voltaire, among a thousand little delicate strokes of that kind, says of the Duke de la Feuillade, *qu'il etoit l'homme le plus brillant et le plus aimable du Roiaume, et quoique gendre du General et Ministre, avoit pour lui la faveur publique*. Various little circumstances of that sort will often make a man of great real merit be hated, if he hath not address and manners to make him be loved. Consider all your own circumstances seriously ; and you will find, that, of all arts, the art of pleasing is the most necessary for you to study and possess. A silly tyrant said, *oderint modo timeant* : a wise man would have said, *modo ament nihil timendum est mihi*. Judge from your own daily experience, of the efficacy of that pleasing *je ne sais quoi*, when you feel, as you and every body certainly does, that in men it is more engaging than knowledge, in women than beauty.

I long to see Lord and Lady * * *, (who are not yet arrived) because they have lately seen you ; and I always fancy, that I can catch out something new concerning you, from those who have seen you last ; not that I shall much rely upon their accounts, because I distrust the judgment of Lord and Lady * * *, in those matters about which I am most inquisitive. They have ruined their own son, by, what they called and thought, loving him. They have made him believe that the world was made for him, not he for the world ; and unless he stays abroad a great while, and falls into very good company, he will expect what he will never find ; the attentions and complaisance from others, which he has hitherto been used to from Papa and Mamma. This, I fear, is too much the case of Mr * * * * *, who, I doubt, will be run through the body, and be near dying, before he knows how to live. However you may turn out, you can never make me any of these reproaches. I indulged no silly womanish fondness for you : instead of inflicting my tenderness upon you, I have taken all possible methods to make you de-

serve it; and thank God you do; at least, I know but one article, in which you are different from what I could wish you, and you very well know what that is. I want that I and all the world should like you, as well as I love you. Adieu.

LETTER CCLXXVII.

London, April 30. O. S. 1752.

MY DEAR FRIEND,

A VOIR *du monde* is, in my opinion, a very just and happy expression, for having address, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man that hath not these accomplishments, is not of the world. Without them, the best parts are inefficient, civility is absurd, and freedom offensive. A learned parson, rusting in his cell at Oxford or Cambridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments, and all those subdivisions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence, and often determine him. He views man as he does colours in Sir Isaac Newton's prism, where only the capital ones are seen; but an experienced dyer knows all their various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour; most are mixed, shaded, and blended; and vary as much from different situations, as changeable silks do from different lights. The man *qui a du monde*, knows all this from his own experience and observation: the conceited, cloistered philosopher knows nothing of it but from his own theory; his practice is absurd and improper, and he acts as awkwardly as a man would dance, who had never seen others dance, nor learned of a dancing-master; but who had only studied the notes by which dances are now pricked down as well as tunes.

Observe

Observe and imitate, then, the address, the arts, and the manners of those *qui out du monde* : see by what methods they first make, and afterwards improve impressions in their favour. Those impressions are much oftener owing to little causes, than to intrinsic merit ; which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones. as Galigai Maréchale d'Ancre very justly observed, when, to the disgrace and reproach of those times, she was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then an ascendant is to be gained by degrees, and by those arts only which experience and the knowledge of the world teaches ; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience, than those they govern. They see the weak and unguarded part, and apply to it : they take it, and all the rest follows. Would you gain either men or women, [and every man of sense desires to gain both, *il faut du monde*. You have had more opportunities than ever any man had at your age, of acquiring *ce monde*. You have been in the best companies of most countries, at an age when others have hardly been in any company at all. You are master of all those languages, which John Trott seldom speaks at all, and never well ; consequently you need be a stranger no where. This is the way, and the only way, of having *du monde* : but if you have it not, and have still any coarse rusticity about you, may one not apply to you the *rusticus expectat* of Horace ?

This knowledge of the world teaches us more particularly two things, both which are of infinite consequence, and to neither of which nature inclines us ; I mean the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger or annihilated with shame at every disagreeable incident : the one makes him act and talk like a madman,

man, the other makes him look like a fool. But a man who are, y
has *du monde*, seems not to understand what he cannot or ought tuniti
not to resent. If he makes a slip himself, he recovers it by his souve
coolness, instead of plunging deeper by his confusion, like a stum-
bling horse. He is firm, but gentle; and practises that most
excellent maxim, *suaviter in modo, fortiter in re*. The other is
the *volto sciolto e pensieri stretti*. People unused to the world
have babbling countenances; and are unskilful enough to shew
what they have sense enough not to tell. In the course of the
world, a man must very often put on an easy frank countenance,
upon very disagreeable occasions; he must seem pleased, when
he is very much otherwise; he must be able to accost and re-
ceive with smiles, those whom he would much rather meet with
swords. In courts he must not turn himself inside out. All
this may, nay must be done, without falsehood and treachery;
for it must go no farther than politeness and manners, and must
stop short of assurances and professions of simulated friendship.
Good manners, to those one does not love, are not more a breach
of truth, than "your humble servant" at the bottom of a chal-
lenge is; they are universally agreed upon, and understood to
be things of course. They are necessary guards of the decency
and peace of society: they must only act defensively; and then
not with arms poisoned with perfidy. Truth, but not the whole
truth, must be the invariable principle of every man, who hath
! either religion, honour, or prudence. Those who violate it, may
be cunning, but they are not able. Lyes and perfidy are the re-
fuge of fools and cowards. Adieu!

P. S. I must recommend to you again, to take your leave of
your French acquaintance, in such a manner as may make them
regret your departure, and wish to see and welcome you at Pa-
ris again; where you may possibly return before it is very long.
This must not be done in a cold, civil manner, but with at least
seeming warmth, sentiment, and concern. Acknowledge the
obligations you have to them for the kindness they have shewn
you during your stay at Paris; assure them, that wherever you
are,

are, you will remember them with gratitude ; wish for opportunities of giving them proofs of your *plus tendre et respectueux souvenir* ; beg of them, in case your good fortune should carry you to any part of the world where you could be of any the least use to them, that they would employ you without reserve. Say all this, and a great deal more, emphatically and pathetically ; for you know *si vis me flere*——This can do you no harm, if you never return to Paris ; but if you do, as probably you may, it will be of infinite use to you. Remember too, not to omit going to every house where you have ever been once to take leave, and recommend yourself to their remembrance. The reputation which you leave at one place, where you have been, will circulate, and you will meet with it at twenty places, where you are to go. That is a labour never quite lost.

This letter will shew you, that the accident which happened to me yesterday, and of which Mr Grevenkop gives you an account, hath had no bad consequences. My escape was a great one.

LETTER CCLXXVIII.

London, May 11. O.^dS. 1752.

MY DEAR FRIEND,

I BREAK my word by writing this letter ; but I break it on the allowable side, by doing more than I promised. I have pleasure in writing to you : and you may possibly have some profit in reading what I write ; either of the motives were sufficient for me, both I cannot withstand. By your last, I calculate that you will leave Paris this day seven-night ; upon that supposition, this letter may still find you there.

Colonel Perry arrived here two or three days ago, and sent me a book from you ; *Cassandra* abridged. I am sure it cannot be too much abridged. The spirit of that most voluminous work, fairly extracted, may be contained in the smallest *duodecimo* : and it is most astonishing, that there ever could have been people idle

ple enough to write or read such endless heaps of the same stuff. It was, however, the occupation of thousands in the last century, and is still the private though disavowed, amusement of young girls and sentimental ladies. A love-sick girl finds in the captain with whom she is in love, all the courage and all the graces of the tender and accomplished Oroondates; and many a grown-up, sentimental lady, talks delicate Clelia to the hero whom she would engage to eternal love, or laments with her that love is not eternal.

*Ah! qu'il est doux d'aimer; si l'on oimoit toujours!
Mais belas! il n'est point d'éternelles amours.*

It is, however, very well to have read one of those extravagant works (of all which la Calprenède's are the best; because it is well to be able to talk, with some degree of knowledge, upon all those subjects that other people talk sometimes upon; and I would by no means have any thing, that is known to others, be totally unknown to you. It is a great advantage for any man to be able to talk or to hear, neither ignorantly nor absurdly upon any subject; for I have known people, who have not said one word, hear ignorantly and absurdly; it has appeared in their inattentive and unmeaning faces.

This, I think, is as little likely to happen to you, as to any body of your age: and if you will but add a versatility, and early conformity of manners, I know no company in which you are likely to be *de trop*.

This versatility is more particularly necessary for you at this time, now that you are going to so many different places; for though the manners and customs of the several courts of Europe many are in general the same, yet every one has its particular characteristic; some peculiarity or other: which distinguishes it from the next. This you should carefully attend to, and immediately adopt. Nothing flatters people more, nor makes strangers, so welcome, as such an occasional conformity. I do

not mean by this, that you should mimic the air and stiffness of every awkward German Court: no, by no means; but I mean that you should only cheerfully comply, and fall in with certain local habits, such as ceremonies, diet, turn of conversation, &c. People who are lately come from Paris, and who have been a good while there, are generally suspected, and especially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at least outwardly, in your behaviour: but commend whatever deserves any degree of commendation, without comparing it with what you may have left much better of the same kind, at Paris. As for instance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table; but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many British Yahoos, who, though while they were at Paris conformed to no one French custom, as soon as they got any where else, talked of nothing but what they did, saw and eat at Paris. The freedom of the French is not to be used indiscriminately at all the courts in Germany, though their easiness may, and ought; but that too at some places more than others. The courts of Mannheim and Bonn, I take to be a little more unbarbarised than some others; that of Malence, an ecclesiastical one, as well as that of Treves, (neither of which is much frequented by foreigners) retains, I conceive, a great deal of the Goth and Vandal still. There, more reserve and ceremony are necessary; and not a word of the French. At Berlin, you cannot be too French. Hanover, Brunswick, Cassel, &c. are of the mixed kind, *un peu decrottes, mais pas assez*.

Another thing, which I most earnestly recommend to you, not only in Germany, but in every part of the world, where you may ever be, is not only real, but seeming attention, to whomever you speak to, or to whoever speaks to you. There is nothing so brutally shocking, nor so little forgiven, as a seeming inatten-

tion to the person who is speaking to you; and I have known many a man knocked down, for (in my opinion) a much slighter provocation, than that shocking inattention which I mean. I have seen many people, who while you are speaking to them, instead of looking at, and attending to you, fix their eyes upon the ceiling or some other part of the room, look out of the window, play with a dog, twirl their snuff box, or pick their nose. Nothing discovers a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred: it is an explicit declaration on your part, that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment, which such treatment must excite in every breast where any degree of self-love dwells; and I am sure I never yet met with that breast where there was not a great deal. I repeat it again and again, (for it is highly necessary for you to remember it; that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition; even your footman will sooner forget and forgive a beating, than any manifest mark of slight and contempt. Be therefore, I beg of you, not only really, but seemingly and manifestly attentive to whoever speaks to you; nay more, take their tone, and tune yourself to their unison. Be serious with the serious, gay with the gay, and trifle with the triflers. In assuming these various shapes endeavour to make each of them seem to sit easy upon you, and even to appear to be your own natural one. This is the true and useful versatility, of which a thorough knowledge of the world at once teaches the utility and the means of acquiring.

I am very sure, at least I hope, that you will never make use of a silly expression, which is the favourite expression, and the absurd excuse of all fools and blockheads; *I cannot do such a thing*: a thing by no means either morally or physically impossible. *I cannot* attend long together to the same thing, says one fool: that is, he is such a fool that he will not. I remember a very awkward fellow, who did not know what to do with his sword,

and who always took it off before dinner, saying, that he could not possibly dine with his sword on; upon which I could not help telling him that I really believed he could without any probable danger either to himself or others. It is a shame and an absurdity, for any man to say that he cannot do all those things, which are commonly done by all the rest of mankind.

Another thing that I must earnestly warn you against is laziness; by which more people have lost the fruit of their travels than (perhaps) by any other thing. Pray be always in motion. Early in the morning go and see things; and the rest of the day go and see people. If you stay but a week at a place, and that an insignificant one, see, however, all that is to be seen there; know as many people, and get into as many houses as ever you can.

I recommend to you likewise, though probably you have thought of it yourself, to carry in your pocket a map of Germany, in which the post-roads are marked; and also some short book of travels through Germany. The former will help to imprint in your memory situations and distances; and the latter will point out many things for you to see, that might otherwise possibly escape you; and which, though they may in themselves be of little consequence, you would regret not having seen, after having been at the places where they were.

Thus warned and provided for your journey, God speed you; *Felix faustumque sit!* Adieu.

LETTER CCLXXIX.

London, May 17. O. S. 1752.

MY DEAR FRIEND,

I SEND you the enclosed original from a friend of ours, with my own commentaries upon the text; a text which I have so often paraphrased, and commented upon already, that I believe I can hardly say any thing new upon it; but, however, I can-

not give it over till I am better convinced, than I yet am, that you feel all the utility, the importance, and the necessity of it; nay, not only feel, but practise it. Your panegyrist allows you, what most fathers would be more than satisfied with in a son, and chides me for not consenting myself with *l'essentiellement bon*; but I, who have been in no one respect like other fathers, cannot neither, like them, content myself with *l'essentiellement bon*; because I know that it will not do your business in the world, while you want *quelques couches de vernis*. Few fathers care much for their sons, or, at least, most of them care more for their money: and consequently content themselves with giving them, at the cheapest rate, the common run of education; that is, a school till eighteen; the university till twenty; and a couple of years riding post through the several towns of Europe; impatient till their boobies come home to be married, and, as they call it, settled. Of those who really love their sons, few know how to do it. Some spoil them by fondling them while they are young, and then quarrel with them when they are grown up, for having been spoiled; some love them like mothers, and attend only to the bodily health and strength of the hopes of their family, solemnize his birth-day, and rejoice, like the subjects of the Great Mogul, at the increase of his bulk; while others, minding, as they think, only essentials, take pains and pleasures to see in their heir all their favourite weaknesses and imperfections. I hope and believe that I have kept clear of all these errors, in the education which I have given you. No weaknesses of my own have warped it, no parsimony has starved it, no rigour has deformed it. Sound and extensive learning was the foundation which I meant to lay; I have laid it; but that alone, I knew, would by no means be sufficient: the ornamental, the shewish, the pleasing superstructure was to be begun. In that view I threw you into the great world, entirely your own master, at an age when others either guzzle at the university, or are sent abroad in servitude to some aukward, pedantic, Scotch Governor. This was to put you in the way, and the only way, of acquiring those manners, that address, and those graces which

exclu-

exclusively distinguish people of fashion; and without which all moral virtues, and all acquired learning, are of no sort of use in courts and *le beau monde*; on the contrary, I am not sure if they are not an hindrance. They are feared and disliked in those places, as too severe, if not smoothed and introduced by the *graces*; but of these *graces*, of this necessary *beau vernis*, it seems there are still *quelques couches qui manquent*. Now pray let me ask you, coolly and seriously, *pourquoi ces couches manquent-elles?* For you may as easily take them, as you may wear more or less powder in your hair, more or less lace upon your coat. I can, therefore, account for your wanting them, no other way in the world, than from your not being yet convinced of their full value. You have heard some English bucks say, "Damn these finical outlandish airs, give me a manly, resolute manner. They make a rout with their *graces*, and talk like a parcel of dancing-masters, and dress like a parcel of fops; one good Englishman will beat three of them. But let your own observation undeceive you of these prejudices. I will give you one instance only, instead of an hundred that I could give you, of a very shining fortune and figure, raised upon no other foundation whatsoever, than that of address, manners, and *graces*. Between you and me (for this example must go no farther) what do you think made our friend, Lord A * * * * e, Colonel of a regiment of guards, Governor of Virginia, Groom of the Stole, and Ambassador to Paris; amounting in all to sixteen or seventeen thousand pounds a-year? Was it his birth? No, a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily, and as soon, as I can ask them. What was it then? many people wondered, but I do not; for I know, and will tell you. It was his air, his address, his manners, and his *graces*. He pleased, and by pleasing became a favourite; and by becoming a favourite became all that he has been since. Shew me any one instance, where intrinsic worth and merit, unassisted by exterior accomplishments, have raised any man so high. You know the Duc de Richelieu,

now *Maréchal, Cordon bleu, Gentilhomme de la Chambre*, twice Ambassador, &c. By what means? Not by the purity of his character, the depth of his knowledge, or any uncommon penetration and sagacity. Women alone formed and raised him. The Dutchess of Burgundy took a fancy to him, and had him before he was sixteen years old; this put him in fashion among the *beau monde*: and the late Regent's eldest daughter, now Madame de Modene, took him next, and was near marrying him. These early connections with women of the first distinction gave him those manners, graces, and address, which you see he has; and which, I can assure you, are all that he has; for strip him of them, and he will be one of the poorest men in Europe. Man or woman cannot resist an engaging exterior; it will please, it will make its way. You want, it seems, but *quelques couches*; for God's sake, lose no time in getting them; and now you have gone so far, complete the work. Think of nothing else till this work is finished: unwearied application will bring about any thing; and surely your application can never be so well employed as upon that object, which is absolutely necessary to facilitate all others. With your knowledge and parts, if adorned by manners and graces, what may you not hope one day to be? But without them, you will be in the situation of a man who should be very fleet of one leg, but very lame of the other. He could not run, the lame leg would check and clog the well one, which would be very near useless.

From my original plan for your education, I meant to make you *un homme universel*; what depended upon me is executed: the little that remains undone depends singly upon you. Do not then disappoint, when you can so easily gratify me. It is your own interest which I am pressing you to pursue, and it is the only return that I desire for all the care and affection of,

Yours

LET.

LETTER CGLXXX.

London, May 31. O S. 1752.

MY DEAR FRIEND,

THE world is the book, and the only one to which, at present, I would have you apply yourself; and the thorough knowledge of it will be of more use to you, than all the books that ever were read. Lay aside the best book whenever you can go into the best company; and depend upon it, you change for the better. However, as the most tumultuous life, whether of business or pleasure, leaves some vacant moments every day, in which a book is the refuge of a rational being, I mean now to point out to you the method of employing those moments (which will and ought to be but few) in the most advantageous manner. Throw away none of your time upon those trivial futile books, published by idle or necessitous authors, for the amusement of idle and ignorant readers: such sort of books swarm and buzz about one every day; flap them away, they have no sting. *Certum pete finem*, have some one object for those leisure moments, and pursue that object invariably till you have attained it; and then take some other. For instance, considering your destination, I would advise to single out the most remarkable and interesting æras of modern history, and confine all your reading to that æra. If you pitch upon the treaty of Munster, (and that is the proper period to begin with, in the course which I am now recommending) do not interrupt it by dipping and deviating into other books, unrelative to it: but consult only the most authentic histories, letters, memoirs, and negotiations, relative to that great transaction; reading and comparing them, with all that caution and distrust which Lord Bolingbroke recommends to you, in a better manner, and in better words than I can. The next period, worth your particular knowledge, is the treaty of the Pyrenées; which was calculated to lay, and in effect did lay, the foundation of the succession

of the House of Bourbon to the Crown of Spain. Pursue that in the same manner, singling out of the millions of volumes written upon that occasion, the two or three most authentic ones, and particularly letters, which are the best authorities in matters of negotiation. Next come the Treaties of Nimiguen and Ryswick, postscripts in a manner to those of Munster and the Pyrenées. Those two transactions have had great light thrown upon them by the publication of many authentic and original letters and pieces. The concessions made at the Treaty of Ryswick, by the then triumphant Lewis the XIVth, astonished all those who viewed things only superficially; but I should think, must have been easily accounted for by those who knew the state of the kingdom of Spain, as well as of the health of its King, Charles the IIId, at that time. The interval between the conclusion of the peace of Ryswick, and the breaking out of the great war in 1702, though a short, is a most interesting one. Every week of it, almost produced some great event. Two Partition Treaties, the death of the King of Spain, his unexpected Will, and the acceptance of it by Lewis the XIVth, in violation of the second treaty of Partition, just signed and ratified by him: Philip the Vth quietly and cheerfully received in Spain, and acknowledged as King of it, by most of those powers, who afterwards joined in an alliance to dethrone him. I cannot help making this observation upon that occasion; That character has often more to do in great transactions, than prudence and sound policy: for Lewis the XIVth gratified his personal pride, by giving a Bourbon King to Spain, at the expence of the true interest of France; which would have acquired much more solid and permanent strength by the addition of Naples, Sicily, and Lorraine, upon the foot of the second Partition Treaty; and I think it was fortunate for Europe that he preferred the Will. It is true, he might hope to influence his grandson; but he could never expect that his Bourbon posterity in France should influence his Bourbon posterity in Spain; he knew too well how weak the ties of blood are among men, and how much weaker still they are among Princes. The memoirs of Count

Harrach,

Harrach, and of Las Torres, give a good deal of light into the transactions of the Court of Spain, previous to the death of that weak King; and the letters of the Maréchal d'Harcourt, then the French Ambassador in Spain, of which I have authentic copies in manuscript, from the year 1698 to 1701, have cleared up that whole affair to me. I keep that book for you. It appears by those letters, that the imprudent conduct of the House of Austria, with regard to the King and Queen of Spain, and Madaine Berlips, her favourite, together with the knowledge of the Partition Treaty, which incensed all Spain, were the true and only reasons of the Will, in favour of the Duke of Anjou, Cardinal Portocarrero, nor any of the Grandees, were bribed by France, as was generally reported and believed at that time; which confirms Voltaire's anecdote upon that subject. Then opens a new scene and a new century: Lewis the XIVth's good fortune forsakes him, till the Duke of Marlborough and Prince Eugene make him amends for all the mischief they had done him, by making the allies refuse the terms of peace offered by him at Gertruydenberg. How the disadvantageous peace of Utrecht was afterwards brought on, you have lately read; and you cannot inform yourself too minutely of all those circumstances, that treaty being the freshest source, from whence the late transactions of Europe have flowed. The alterations which have since happened, whether by wars or treaties, are so recent, that all the written accounts are to be helped out, proved, or contradicted, by the oral ones of almost every informed person, of a certain age or rank in life. For the facts, dates, and original pieces of this century, you will find them in Lamberti, till the year 1715, and after that time in Rouffet's *Recueil*.

I do not mean that you should plod hours together in researches of this kind; no, you may employ your time more usefully: but I mean, that you should make the most of the moments you do employ, by method, and the pursuit of one single object at a time; nor should I call it a digression from that object, if, when you meet with clashing and jarring pretensions of different Princes to the same thing, you had immediately recourse to other

books, in which those several pretensions were clearly stated; on the contrary, that is the only way of remembering those contested rights and claims: for, were a man to read *tout de suite*, *Schroederus' Theatrum Pretensionum*, he would only be confounded by the variety, and remember none of them; whereas by examining them occasionally, as they happen to occur, either in the course of your historical reading, or as they are agitated in your own times, you will retain them, by connecting them with those historical facts which occasioned your inquiry. For example, had you read, in the course of two or three folios of Pretensions, those, among others, of the two kings of England and Prussia to Ost Frise, it is impossible that you should have remembered them; but now, that they are become the debated object at the Diet at Ratisbon, and the topic of all political conversations, if you consult both books and persons concerning them; and inform yourself thoroughly, you will never forget them as long as you live. You will hear a great deal of them on one side, at Hanover; and as much on the other side, afterwards at Berlin: hear both sides, and form your own opinion; but dispute with neither.

Letters from foreign Ministers to their Courts, and from their Courts to them, are, if genuine, the best and most authentic records you can read, as far as they go. Cardinal d'Osset's, President Jeanin's, D'Estrades, Sir William Temple's, will not only inform your mind, but form your style; which, in letters of business, should be very plain and simple, but, at the same time, exceedingly clear, correct, and pure.

All that I have said may be reduced to these two or three plain principles; 1st, that you should now read very little, but converse a great deal: 2dly To read no useless, unprofitable books, and, 3dly, That those which you do read, may all tend to a certain object, and be relative too, and consequential of each other. In this method, half an hour's reading every day, will carry you a great way. People seldom know how to employ their time to the best advantage, till they have too little left to employ; but if, at your age, in the beginning of life, people

people would but consider the value of it, and put every moment to interest, it is incredible what an additional fund of knowledge and pleasure such an œconomy would bring in. I look back with regret upon that large sum of time, which, in my youth, I lavished away idly, without either improvement or pleasure. Take warning betimes, and enjoy every moment; pleasures do not commonly last so long as life, and therefore should not be neglected; and the longest life is too short for knowledge, consequently every moment is precious.

I am surprised at having received no letter from you since you left Paris. I still direct this to Straßburgh, as I did my two last. I shall direct my next to the post house at Malence, unless I receive, in the mean time, contrary instructions from you. Adieu. Remember *les attentions*: they must be your passports into good company.

LETTER CCLXXXI.

London, June, O. S. 1752.

MY DEAR FRIEND,

VERY few celebrated negotiators have been eminent for their learning. The most famous French negotiators (and I know no nation that can boast of abler) have been military men, as Monsieur d'Harcourt, Comte d'Estades, Maréchal d'Uxelles, and others. The late Duke of Marlborough, who was at least as able a negotiator as a general, was exceedingly ignorant of books, but extremely knowing in men; whereas the learned Grotius appeared, both in Sweden and in France, to be a very bungling minister. This is, in my opinion, very easily to be accounted for. A man of very deep learning must have employed the greatest part of his time in books; and a skillful negotiator must necessarily have employed much the greatest part of his time with man. The sound scholar, when dragged out of his dusty closet, into business, acts by book, and deals with men as he has read of them; not as he has known them by experi-

ence: he follows Spartan and Roman precedents, in what he falsely imagines to be similar cases; whereas two cases never were, since the beginning of the world, exactly alike: and he would be capable, where he thought spirit and vigour necessary, to draw a circle round the persons he treated with, and to insist upon a categorical answer before they went out of it, because he had read, in the Roman history, that once upon a time some Roman ambassador did so. No; a certain degree of learning may help, but no degree of learning will ever make a skilful minister: whereas a great knowledge of the world, of the characters, passions, and habits of mankind, has, without one grain of learning, made a thousand. Military men have seldom much knowledge of books, their education does not allow it; but what makes great amends for that want is, that they generally know a great deal of the world; they are thrown into it young; they see variety of nations and characters; and they soon find, that to rise, which is the aim of them all, they must first please: these concurrent causes almost always give them manners and politeness. In consequence of which, you see them always distinguished at Courts, and favoured by the women. I could wish that you had been of an age to have made a campaign or two as a volunteer. It would have given you an attention, a versatility, and an alertness; all which I doubt you want; and a great want it is.

A foreign minister has not great business to transact every day; so that his knowledge and his skill in negotiating are not frequently put to the trial: but he has that to do every day, and every hour of the day, which is necessary to prepare and smooth the way for his business; that is, to insinuate himself by his manners, not only into the houses, but into the confidence of the most considerable people of that place: to contribute to their pleasures and insensibly not to be looked upon as a stranger himself. A skilful minister may very possibly be doing his master's business full as well, in doing the honours gracefully and genteelly of a ball or supper, as if he were laboriously writing a protocol in his closet. The Maréchal de Harcourt, by his magnificence, his manners, and his politeness, blunted the edge

of

of the long aversion which the Spaniards had to the French. The Court and the Grandees were personally fond of him, and frequented his house; and were at last insensibly brought to prefer a French to a German yoke; which I am convinced would never have happened, had Comte d'Harrach been Maréchal d'Harcourt, or the Maréchal d'Harcourt, Comte d'Harrach. The Comte d'Estrades had, by *ses manières polies et liantes*, formed such connections, and gained such an interest in the republic of the United Provinces, that Monsieur de Witt, the then Pensionary of Holland, often applies to him to use his interest with his friends, both in Holland and the other provinces, whenever he (de Witt) had a difficult point which he wanted to carry. This was certainly not brought about by his knowledge of books, but of men: dancing, fencing, and riding, with a little military architecture, were no doubt the top of his education; and if he knew that *collegium*, in Latin, signified *college* in French, it must have been by accident. But he knew what was more useful: from thirteen years old, he had been in the great world, and had read men and women so long, that he could then read them at sight.

Talking, the other day, upon this and other subjects, all relative to you, with one who knows and loves you very well, and expressing my anxiety and wishes that your exterior accomplishments, as a man of fashion, might adorn, and at least equal your intrinsic merit as a man of sense and honour; the person interrupted me, and said, Set your heart at rest; that never will nor can happen. It is not in character; that gentleness, that *douceur*, those attentions, which you wish him to have, are not in his nature; and do what you will, nay, let him do what he will, he can never acquire them. Nature may be a little disguised and altered by care; but can by no means whatsoever be totally forced and changed. I denied this principle to a certain degree; but admitting, however, that in many respects our nature was not to be changed; and asserting, at the same time, that in others it might by care be very much altered and improved, so as in truth to be changed: that I took those exterior

rior accomplishments, which we had been talking of, to be mere modes, and absolutely depending upon the will, and upon custom: and that, therefore, I was convinced that your good sense, which must shew you the importance of them, would make you resolve at all events to acquire them, even in spite of nature, if nature be in the case. Our dispute, which lasted a great while, ended, as Voltaire observes, that disputes in England are apt to do, in a wager of fifty guineas; which I myself am to decide upon honour, and of which this is a faithful copy. If you think I shall win it, you may go my halves if you please; declare yourself in time. This I declare, that I would most cheerfully give a thousand guineas to win those fifty: you may secure them me if you please.

I grow very impatient for your future letters from the several Courts of Manheim, Bonn, Hanover, &c. &c. And I desire that your letters may be to me, what I do not desire they should be to any body else; I mean full of yourself. Let the egotism, a figure which upon all other occasions I detest, be your only one to me. Trifles that concern you are not trifles to me; and my knowledge of them may possibly be useful to you. Adieu.—
Les Graces, les graces, les graces.

LETTER CCLXXXII.

London, June 23. O. S. 1752.

MY DEAR FRIEND,

I DIRECT this letter to Maënce, where I think it is likely to meet you, supposing, as I do, that you staid three weeks at Manheim after the date of your last from thence; but should you have staid longer at Manheim, to which I have no objection, it will wait for you at Maënce. Maënce will not, I believe, have charms to detain you above a week; so that I reckon you will be at Bonn at the end of July, N. S. There you may stay just as little or as long as you please, and then proceed to Hanover.

I had

I had a letter by the last post from a relation of mine at Hanover, Mr Stanhope Aspinwall, who is in the Duke of Newcastle's office, and has lately been appointed the King's Minister to the Dey of Algiers; a post which, notwithstanding your views of foreign affairs, I believe you do not envy him. He tells me in that letter, there are very good lodgings to be had at one Mrs Meyers', the next door to the Duke of Newcastle's, which he offers to take for you: I have desired him to do it, in case Mrs Meyer's will wait for you till the latter end of August, or the beginning of September, N. S. which, I suppose is about the time when you will be at Hanover. You will find this Mr Aspinwall of great use to you there. He will exert himself to the utmost to serve you: he has been twice or thrice at Hanover, and knows all the *allures* there: he is very well with the Duke of Newcastle, and will puff you there. Moreover, if you have a mind to work as a volunteer in that *bureau*, he will assist and inform you. In short, he is a very honest, sensible, and informed man; *mais ne paie pas beaucoup de sa figure; il abuse meme du privilege qu'ont les hommes d'etre laids; et il ne seras pas en reste, avec les Lions et les Leopards qu'il trouvera a Alger.*

As you are entirely master of the time, when you will leave Bonn, and go to Hanover, so are you master to stay at Hanover as long as you please, and to go from thence where you please; provided that at Christmas you are at Berlin, for the beginning of the Carnival: this I would not have you say at Hanover, considering the mutual disposition of those two courts; but when any body asks you where you are to go next, say, that you propose rambling in Germany, at Brunswick, Cassel, &c. till the next spring; when you intend to be in Flanders, in your way to England. I take Berlin, at this time, to be the politest, the most shining, and the most useful Court in Europe for a young fellow to be at: and therefore I would upon no account not have you there, for at least a couple of months of the Carnival. If you are as well received, and pass your time as well, at Bonn, as I believe you will, I would advise you to remain there till about the 20th of August, N. S.: in four days more you will

be

be at Hanover. As for your stay there, it must be shorter or longer, according to certain circumstances *which you know of*; supposing them at the best, then, stay till within a week or ten days of the King's return to England; but supposing them at the worst, your stay must not be too short, for reasons which you also know: no resentment must either appear or be suspected; therefore, at worst, I think you must remain there a month, and at best, as long as ever you please. But I am convinced that all will turn out very well for you there. Every body is engaged or inclined to help you; the Ministers, both English and German, the principal Ladies, and most of the foreign Ministers; so that I may apply to you *nullem numen abest, si sit prudentia*. Du Perron will, I believe, be back there, from Turin, much about the time you get thither: pray be very attentive to him, and connect yourself with him as much as ever you can; for besides that he is a very pretty and well-informed man, he is very much in fashion at Hanover, is personally very well with the King, and certain Ladies; so that a visible intimacy and connection with him will do you credit and service. Pray cultivate Monsieur Hop, the Dutch Minister, who has always been very much my friend, and will, I am sure, be yours: his manners, it is true, are not very engaging; he is rough, but he is sincere. It is very useful sometimes to see the things which one ought to avoid, as it is right to see very often those which one ought to imitate; and my friend Hop's manners will frequently point out to you, what yours ought to be by the rule of contraries.

Congreve points out a sort of critics, to whom he says that we are doubly obliged.

Rules for good writing they with pains indite,

Then shew us what is bad, by what they write.

It is certain that Monsieur Hop, with the best heart in the world, and a thousand good qualities, has a thousand enemies, and hardly a friend; singly from the roughness of his manners.

N. B. I heartily wish you could have stayed long enough at Manheim, to have been seriously and desperately in love with Madame de Taxis; who I suppose is a proud, insolent fine Lady, and who would consequently have expected attentions little short of adoration: nothing would do you more good than such a passion; and I live in hopes that somebody or other will be able to excite such a one in you: your hour may not yet be come, but it will come. Love has not been unaptly compared to the small-pox, which most people have sooner or later. Iphigenia, had a wonderful effect upon Cimon; I wish some Hanoverian Iphigenia may try her skill upon you.

I recommend to you again, though I have already done it twice or thrice, to speak German, even affectedly, while you are at Hanover; which will shew that you prefer that language, and be of more use to you there with *somebody*, than you can imagine. When you carry my letters to Monsieur Munchausen, and Monsieur Schwiegeldt, address yourself to them in German; the latter speaks French very well, but the former extremely ill. Shew great attention to Madame Munchausen's daughter, who is a great favourite: these little trifles please mothers, and sometimes fathers, extremely. Observe and you will find, almost universally, that the least things either please or displease most; because they necessarily imply, either a very strong desire of obliging, or an unpardonable indifference about it. I will give you a ridiculous instance enough of this truth, from my own experience. When I was Ambassador the first time in Holland, Comte de Wessenaer and his wife, people of the first rank and consideration, had a little boy of about three years old, of whom they were exceedingly fond: in order to make my court to them, I was so too, and used to take the child often upon my lap, and play with him. One day his nose was very snotty, upon which I took out my handkerchief and wiped it for him; this raised a loud laugh, and they called me a very handy nurse; but the father and mother were so pleased with it, that to this day it is an anecdote in the family; and I never receive a Letter from Comte Wessenaer, but he makes me the compli-

compliments *du morveux que j'ai mouche autrefois*: who, by the way, I am assured, is now the prettiest young fellow in Hanover land. Where one would gain people, remember that nothing is little. Adieu!

LETTER CCLXXXIII.

London, June. 26. O. S. 1754.

MY DEAR FRIEND,

AS I have reason to fear, from your last letter of the 18th N. S. from Manheim, that all, or at least most of my letters to you, since you left Paris, have miscarried; I think it requisite at all events, to repeat in this, the necessary parts of those several letters, as far as they relate to your future motions.

I suppose that this will either find you, or be but a few days before you at Bonn, where it is directed; and I suppose that you have fixed your time for going from thence to Hanover. If things turn out well at Hanover, as in my opinion they will, *Chi sta bene non si muova*, stay there till a week or ten days before the King sets out for England; but, should they turn ill, which I cannot imagine, stay however a month, that your departure may not seem a step of discontent or peevishness; very suspicion of which is by all means to be avoided. When ever you leave Hanover, be it sooner or later, where would you go? *Ella e Padrone*, and I give you your choice: Would you pass the months of November and December at Brunswick, Coblenz, &c.? Would you choose to go for a couple of months to Ratisbon, where you would be very well recommended to, and treated by the King's Electoral Minister, the Baron de B... and where you would improve your *jus publicum*? Or would you rather go directly to Berlin, and stay there till the end of the Carnival? Two or three months at Berlin are, considering all circumstances, necessary for you; and the Carnival months are the best; *pour le reste decidez en dernier ressort, et sans Pei comme d'abus*. Let me only know your decree, when you

have formed it. Your good or ill success at Hanover will have a very great influence upon your subsequent character, figure, and fortune in the world; therefore I confess, that I am more anxious about it, than ever bride was on her wedding-night, when wishes, hopes, fears, and doubts, tumultuously agitate, tease, and terrify her. It is your first crisis: the character which you acquire there, will, more or less, be that which will abide by you for the rest of your life. You will be tried and judged there, not as a boy, but as a man; and from that moment there is no appeal for character; it is fixed. To form that character advantageously, you have three objects particularly to attend to: your character as a man of morality, truth, and honour; your knowledge in the objects of your destination, as a man of business; and your engaging and insinuating address, air, and manners, as a courtier; the sure and only steps to success. Merit at Courts, without favour, will do little or nothing; favour, without merit, will do a good deal; but favour and merit together will do every thing. Favour at Courts depends upon so many, such trifling, such unexpected, and unforeseen events, that a good Courtier must attend to every circumstance, however little, that either does, or can happen; he must have no absences, no *distractions*; he must not say, "I did not mind it; who would have thought it?" He ought both to be well minded, and to have thought it. A chamber-maid has sometimes caused revolutions in Courts, which have produced wars in Kingdoms. Were I to make my way to favour in a Court, I would neither wilfully, nor by negligence, give a dog or rat their reason to dislike me. Two *pier grieches*, well instructed, you know, made the fortune of de Luines with Lewis XIII. Every step a man makes at court requires as much attention and circumspection, as those which were made formerly between plough-shares, in the Ordeal, or fiery trials; which, in those times of ignorance and superstition, were looked upon as demonstrations of innocence or guilt. Direct your principal battery, at Hanover, at the D— of N—'s: there are many very weak places in that citadel; where, with a very little skill, you cannot fail

fail making a great impresson. Ask for his orders, in every thing you do; talk Austrian and Antigallican to him; and, as soon as you are upon a foot of talking easily to him, tell him *badinant*, that his skill and success in thirty or forty elections in England, leave you no reason to doubt of his carrying his Election for Frankfort: and that you look upon the Archduke as a Member for the Empire. In his hours of festivity and composition, drop, that he puts you in mind of what Sir William Temple says of the Pensionary de Wit; who at that time governed half Europe; that he appeared at balls, assemblies, and public places, as if he had nothing else to do, or to think of. When he talks to you upon foreign affairs, which he will often do, insist that you really cannot presume to give any opinion of your own upon those matters, looking upon yourself at present, only as a postscript to the *corps diplomatique*; but that, if his Grace will be pleased to make you an additional volume to it, though he is in *duodecimo*, you will do your best, that he shall neither be ashamed nor repent of it. He loves to have a favourite, and will open himself to that favourite: he has now no such person with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking wine for as I believe you have never yet been drunk, you do not yourself know how you can bear your wine, and what a little too much of it may make you do or say: you might possibly kick down all you had done before.

You do not love gaming, and I thank God for it; but at Hanover I would have you shew, and profess, a particular dislike to play, so as to decline it upon all occasions, unless where one may be wanted to make a fourth at whist or quadrille; and then take care to declare it the result of your complaisance, not of your inclinations. Without such precaution, you may very possibly be suspected, though unjustly, of loving play, upon account of my former passion for it; and such a suspicion would do you a great deal of hurt, especially with the King, who detests gaming. I must end this abruptly. God bless you!

LET. CCLXXXI

LETTER CCLXXXIV.

MY DEAR FRIEND,

VERSATILITY as a Courtier, may be almost decisive to you hereafter; that is, it may conduce to, or retard your pre-
ment in your own destination. The first reputation goes a
great way; and if you fix a good one at Hanover, it will operate
to your advantage in England. The trade of a Courtier is
much a trade as that of a shoemaker; and he who applies
himself the most, will work the best: the only difficulty is to
distinguish (what I am sure you have sense enough to distin-
guish) between the right and proper qualifications and their
kindred faults; for there is but a line between every perfection
and its neighbouring imperfection. As for example, you must
be extremely well-bred and polite, but without the troublesome
ceremonious and stiffness of ceremony. You must be respectful and
obedient, but without being servile and abject. You must be
frank, but without indiscretion, and close, without being co-
sive. You must keep up dignity of character, without the least pride
of birth or rank. You must be gay, within all the bounds of de-
cency and respect; and grave without the affectation of wis-
dom, which does not become the age of twenty. You must be
essentially secret, without being dark and mysterious. You must
be firm, and even bold, but with great seeming modesty.

With these qualifications, which, by the way, are all in your
own power, I will answer for your success, not only at Hano-
ver, but at any Court in Europe. And I am not sorry that you
begin your apprenticeship at a little one; because you must be
more circumspect, and more upon your guard there, than at a
great one, where every little thing is not known nor reported.

When you write to me, or to any body else, from thence, take
care that your letters contain commendations of all you see and
hear there; for they will most of them be opened and read:
but, as frequent Couriers will come from Hanover to England,
you may sometimes write to me without reserve; and put your
letters

letters into a very little box, which you may send safely by some of them.

I must not omit mentioning to you, that at the Duke of New castle's table, where you will frequently dine, there is a great deal of drinking; be upon your guard against it, both upon account of your health, which would not bear it, and of the consequences of your being flustered and heated with wine: might engage you in scrapes and frolics, which the King (who is a very sober man himself) detests. On the other hand, you should not seem too grave and too wise to drink like the rest of the company; therefore use art: mix water with your wine; do not drink all that is in the glass; and if detected, and pressed to drink more, do not cry out sobriety; but say, that you have lately been out of order, that you are subject to inflammatory complaints, and that you must beg to be excused for the present. A young fellow ought to be wiser than he should seem to be; and an old fellow ought to seem wise whether he really be so or not.

During your stay at Hanover, I would have you make two or three excursions to parts of that Electorate: the Hartz, where the silver mines are; Gottingen, for the university; Stade, for what commerce there is. You should also go to Zell. In short, see every thing that is to be seen there, and inform yourself well of all the details of that country. Go to Hamburg for three or four days, know the constitution of that little Hanseatic Republic, and inform yourself well of the nature of the King of Denmark's pretensions to it.

If all things turn out right for you at Hanover, I would have you make it your head-quarters, till about a week or ten days before the King leaves it; and then go to Brunswick, which though a little, is a very polite pretty Court. You may stay there a fortnight or three weeks as you like it; and from thence go to Cassel, and there stay till you go to Berlin; where I would have you be by Christmas. At Hanover you will very easily get good letters of recommendation to Brunswick and to Cassel. You do not want any to Berlin; however, I will send you one

for Voltaire. *A propos* of Berlin; be very reserved and cautious while at Hanover, as to that King and that country; both which are detested, because feared by every body there, from his Majesty down to the meanest peasant: but however, they both extremely deserve your utmost attention; and you will see the arts and wisdom of government better in that country, now, than in any other in Europe. You may stay three months at Berlin, if you like it, as I believe you will; and after that I hope we shall meet here again.

Of all the places in the world (I repeat it once more) establish a good reputation at Hanover, *et faites vous valoir la, autant qu'il est possible, par le brillant, les manieres, et les graces*. Indeed it is of the greatest importance to you, and will make any future application to the King in your behalf very easy. He is more taken by these little things, than any man, or even a Roman, that ever I knew in my life: and I do not wonder at him. In short, exert to the utmost all your means and powers to please; and remember, that he who pleases the most, will rise the soonest, and the highest. Try but once the pleasure and advantage of pleasing, and I will answer, that you will never more neglect the means.

I send you herewith two letters, the one to Monsieur Münchhausen, the other to Monsieur Schwiegedt, an old friend of mine, and a very sensible knowing man. They will both, I am sure, be extremely civil to you, and carry you into the best company; and then it is your business to please that company. I never was more anxious about any period of your life, than I am about this your Hanover expedition, it being of so much more consequence to you than any other. If I hear from thence, that you are liked and loved there, for your air, your manners, and address, as well as esteemed for your knowledge, I shall be the happiest man in the world! Judge then what I must be, if it happens otherwise. Adieu!

LETTER CCLXXXV.

London July 21. O. S. 1752.

MY DEAR FRIEND,

BY my calculation, this letter may probably arrive at Hanover three or four days before you; and as I am sure of its arriving there safe, it shall contain the most material points that I have mentioned in my several letters to you since you left Paris, as if you had received but few of them, which may very probably be the case.

As for your stay at Hanover, it must not *in all events* be less than a month; but, if things turn out to *your satisfaction*, it may be just as long as you please. From thence you may go wherever you like; for I have so good an opinion of your judgment, that I think you will combine and weigh all circumstances and choose the properest places. Would you saunter at some of the small courts, as Brunswick, Cassel, &c. till the Carnival at Berlin? You are master. Would you pass a couple of months at Parisbon, which might not be ill employed? *À la bonne heure*. Would you go to Brussels, stay a month or two there with your rolles, and from thence to Mr Yorke, at the Hague? With all my heart. Or, lastly, would you go to Copenhagen and Stockholm? *Ella e anche Padrone*: choose entirely for yourself, without any farther instructions from me; only let me know your determination in time, that I may settle your credit, in case you go to places where at present you have none. Your object should be to see the *mores multorum hominum et urbets*; begin and end it where you please.

By what you have already seen of the German Courts, I am sure you must have observed that they are much more nice and scrupulous, in points of ceremony, respect and attention, than the greater Courts of France and England. You will therefore, I am persuaded, attend to the minutest circumstances of address and behaviour, particularly during your stay at Hanover, which

(I will Vol.

(I will repeat it, though I have said it often to you already is the most preliminary period of your whole life. Nobody in the world is more exact in all points of good-breeding, than the King; and it is the part of every man's character that he informs himself of first. The least negligence, or the slightest inattention, reported to him, may do you infinite prejudice; as and their contraries would service.

If Lord Albemarle (as I believe he did) trusted you with the secret affairs of his department, let the Duke of Newcastle know that he did so; which will be an inducement to him to trust you too, and possibly to employ you in affairs of consequence. Tell him, that though you are young, you know the importance of secrecy in business, and can keep a secret; that I have always inculcated this doctrine into you, and have more power strictly forbidden you ever to communicate, even to me, any matters of a secret nature, which you may happen to be trusted with in the course of business.

As for business, I think I can trust you to yourself; but I wish I could say as much for you with regard to those exterior accomplishments, which are absolutely necessary to smooth and shorten the way to it. Half the business is done, when one has gained the heart and the affections of those with whom one is to transact it. Air and address must begin, manners and attention must finish that work. I will let you into one secret concerning myself; which is, that I owe much more of the success which I have had in the world, to my manners, than to any superior degree of merit or knowledge. I desired to please, and I neglected none of the means. This, I can assure you, without any false modesty, is the truth. You have more knowledge than I had at your age, but then I had much more attention and good-breeding than you. Call it vanity, if you please, and possibly it was so; but my great object was to make every man I met with like me and every woman love me. I often succeeded; but why? By taking great pains, for otherwise I never could; my figure by no means entitled me to it; and I had certainly an up-hill game: whereas your countenance would

help you, if you made the most of it, and prescribed for ever the guilty, gloomy, and funeral part of it. Dress, address, and air, would become your best countenances, and make your little figure pass very well.

If you have time to read at Hanover, pray let the books you read be all relative to the history and constitution of that country; which I would have you know as correctly as any Hanoverian in the whole Electorate. Inform yourself of the powers of the States, and of the nature and extent of the several judicatures: the particular articles of trade and commerce of Bremen, Hamburg, and Stade; the details and value of the mines of the Hartz. Two or three short books will give you the outlines of all these things; and conversation turned upon those subjects will do the rest and better than books can.

Remember of all things to speak nothing but German there; make it (to express myself pedantically) your vernacular language; seem to prefer it to any other; call it your favourite language, and study to speak it with purity and elegance, if it has any. This will not only make you perfect in it, but will please, and make your court there better than any thing. *propos* of languages; Did you improve your Italian while you were at Paris, or did you forget it? Had you a master there, and what Italian books did you read with him? If you are master of Italian, I would have you afterwards, by the first convenient opportunity, learn Spanish, which you may very easily and in a very little time do; you will then, in the course of your foreign business, never be obliged to employ, pay, or trust any translator, for any European language.

As I love to provide eventually for every thing that can possibly happen, I will suppose the worst that can befall you at Hanover. In that case, I would have you go immediately to the Duke of Newcastle, and beg his Grace's advice, or rather orders what you should do; adding, that his advice will always be orders to you. You will tell him, that though you are exceedingly mortified, you are much less so than you should otherwise be from the consideration, that, being utterly unknown to his Ma-

his objection, could not be personal to you, and could only arise from circumstances which it was not in your power either to prevent or remedy : that if his Grace thought, that your continuing any longer there would be disagreeable, you intreated him to tell you so ; and that upon the whole, you referred yourself entirely to him, whose orders you should most scrupulously obey. But this precaution, I dare say, is *ex abundanti*, and will prove unnecessary ; however, it is always right to be prepared for all events, the worst as well as the best : it prevents hurry and surprise, two dangerous situations in business : for I know no one thing so useful, so necessary in all business, as great coolness, steadiness, and *sang froid* ; they give an incredible advantage over whomever one has to do with.

I have received your letter of the 15th N. S. from Maience where I find that you have diverted yourself much better than I expected. I am very well acquainted with Comte Cobentzel's character, both of parts and business. He could have given you letters to Bonn, having formerly resided there himself. You will not be so agreeably *electrified*, where this letter will find you, as you were both at Manheim and Maience ; but I hope you may meet with a second German Mrs F——d, who may make you forget the two former ones, and practise your German. Such transient passions will do you no harm ; but, on the contrary, a great deal of good : they will refine your manners, and quicken your attention ; they give a young fellow *du brillant*, and bring him into fashion ; which last is a great article in setting out in the world.

I have wrote, above a month ago, to Lord Albemarle to thank him for all his kindnesses to you ; but pray have you done as much ? Those are the necessary attentions, which should never be omitted, especially in the beginning of life, when a character is to be established.

That ready wit which you so partially allow me, and so justly Sir Charles Williams, may create many admirers ; but, take my word for it, it makes few friends. It shines and dazzles like the noon-day sun, but like that too, is very apt to scorch ; and there-

fore is always feared. The milder morning and evening light and heat of that planet, sooth and calm our minds. Good sense, complaisance, gentleness of manners, attentions, and graces, are the only things that truly engage, and durably keep the heart at long run. Never seek for wit; if it presents itself, well and good: but even in that case, let your judgment interpose: and take care that it be not at the expence of any body. Pope says very truly,

There are whom Heaven has blest with store of wit,
Yet want as much again to govern it.

And in another place, I doubt with too much truth,

For wit and judgment ever are at strife,
Though meant each other's aid, like man and wife.

The Germans are very seldom troubled with any extraordinary ebullitions or effervescences of wit, and it is not prudent to try it upon them; whoever does, *offendet solido*.

Remember to write me very minute accounts of all your transactions at Hanover, for they excite both my impatience and anxiety. Adieu.

LETTER CCLXXXVI.

London, August 4. O. S. 1752.

MY DEAR FRIEND,

I AM extremely concerned at the return of your old asthmatic complaint, of which your letter from Cassel of the 28th July, N. S. informs me. I believe it is chiefly owing to your own negligence; for, notwithstanding the season of the year, and the heat and agitation of travelling, I dare swear you have not taken one single dose of gentle, cooling physic, since that which I made you take at Bath. I hope you are now better, and in better

better hands, I mean in Dr Hugo's at Hanover; he is certainly a very skilful physician, and therefore I desire that you will inform him most minutely of your own case, from your first attack in Carniola to this last at Marpurgh; and not only follow his prescriptions exactly at present, but take his directions, with regard to the regimen that he would have you observe to prevent the returns of this complaint; and, in case of any returns, the immediate applications, whether external or internal, that he would have you make use of. Consider, it is very well worth your while to submit at present to any course of medicine or diet, to any restraint or confinement, for a time, in order to get rid, once for all, of so troublesome and painful a distemper. the returns of which would equally break in upon your business or your pleasures. Notwithstanding all this, which is plain sense and reason, I much fear that, as soon as ever you are got out of your present distress, you will take no preventive care, by a proper course of medicines and regimen; but, like most people of your age, think it impossible that you ever should be ill again. However, if you will not be wise for your own sake, I desire you will be so for mine, and most scrupulously observe Dr Hugo's present and future directions.

Hanover, where I take it for granted you are, is at present the seat and centre of foreign negotiations; there are ministers from almost every court in Europe; and you have a fine opportunity of displaying with modesty, in conversation, your knowledge of the matters now in agitation. The chief I take to be the Election of the King of the Romans, which, though I despair of, I heartily wish were brought about, for two reasons. The first is, that I think it may prevent a war upon the death of the present Emperor, who though young and healthy, may possibly die, as young and healthy people often do. The other, is the very reason that makes some Powers oppose it, and others dislike it who do not openly oppose it; I mean, that it may tend to make the Imperial dignity hereditary in the House of Austria; which I heartily wish, together with a very great increase of power in the Empire; till when, Germany will never be any thing near

a match for France. Cardinal Richelieu shewed his superior abilities in nothing more, than in thinking no pains nor expence too great to break the power of the House of Austria in the Empire. Ferdinand had certainly made himself absolute, and the Empire consequently formidable to France, if that Cardinal had not piously adopted the Protestant cause, and put the Empire, by the treaty of Westphalia, in pretty much the same disjointed situation in which France itself was before Lewis the XIth; when Princes of the blood, at the head of provinces, and Dukes of Brittany, &c. always opposed, and often gave laws to the Crown. Nothing but making the Empire hereditary in the House of Austria, can give it that strength and efficiency, which I wish it had, for the sake of the ballance of power. For, while the Princes of the Empire are so independent of the Emperors, so divided among themselves, and so open to the corruption of the best bidders, it is ridiculous to expect that Germany ever will, or can act as a compact and well-united body against France. But as this notion of mine would as little please *some of our friends*, as many of our enemies, I would not advise you though you should be of the same opinion, to declare yourself too freely so. Could the Elector Palatine be satisfied, which I confess will be difficult, considering the nature of his pretensions, the tenaciousness and haughtiness of the Court of Vienna, and our inability to do, as we have too often done, their work for them; I say, if the Elector Palatine could be engaged to give his vote, I should think it would be right to proceed to the Election with a clear majority of five votes; and leave the King of Russia, and the Elector of Cologne, to protest and remonstrate as much as ever they please. The former is too wise, and the latter too weak in every respect, to act in consequence of those protests. The distracted situation of France, with its ecclesiastical and parliamentary quarrels, not to mention the illness and possibly the death of the Dauphin, will make the King of Prussia, who is certainly no Frenchman in his heart, very cautious how he acts as one. The Elector of Saxony will be influenced by the King of Poland, who must be determined by Russia, concern-

ing his views upon Poland, which, by the bye, I hope he will never obtain : I mean, as to making that crown hereditary in his family. As for his son's having it by the precarious tenure of election, by which his father now holds it, *à la bonne heure*. But, should Poland have a good government under hereditary Kings, there would be a new devil raised in Europe, that I do not know who could lay. I am sure I would not raise him, though on my own side for the present.

I do not know how I came to trouble my head so much about politics to day, which has been so very free from them for some years; I suppose it was because I knew that I was writing to the most consummate politician of this, and his age. If I err, you will set me right; *si quid novisti rectius istis, candidus im- perti, &c.*

I am excessively impatient for your next letter, which I expect the first post from Hanover, to remove my anxiety, as I hope it will, not only with regard to your health, but likewise to *other things*; in the mean time, in the language of a pedant, and with the tenderness of a parent, *jubeo te bene valere*.

Lady Chesterfield makes you many compliments, and is much concerned at your indisposition.

LETTER CCLXXXVII.

A Monsieur de Voltaire pour lors à Berlin.

A Londres, 27 d'Aout, V. S. 1752.

MONSIEUR,

Il m'intéresse infiniment à tout ce qui touche Monsieur Stan-
hope, qui aura l'honneur de vous rendre cette lettre; c'est
pourquoi je prens la liberté de vous le présenter; je ne peux pas
en donner une preuve plus convainquante. Il a beaucoup
vu; il a beaucoup vu; s'il l'a bien digéré, voilà ce que je ne
sais pas; il n'a que vingt ans. Il a déjà été à Berlin il y a
quelques années, et c'est pour quoi il y retourne à présent; car à
cette

cette heure on revient au Nord par les mêmes raisons, pour lesquelles on alloit il n'y a pas longtems au Sud.

Permettez, Monsieur, que je vous remercie du plaisir et de l'instruction que m'a donné votre Histoire du Siècle de Louis XIV. Je ne l'ai lu encore que quatre fois, c'est que je voudrois l'oublier un peu avant la cinquième, mais je vois que cela m'est impossible; j'attendrai donc l'augmentation que vous nous en avez promis, mais je vous supplie de ne me la pas faire attendre longtems. Je croïois, scavoir passablement l'Histoire du Siècle de Louis XIV. m'occupant les milliers d'Histoires, de Memoires, d'Anecdotes, &c. que j'en avois lû; mais vous m'avez bien montré que je m'étois trompé, et que je n'en avois qu'une idée très confuse à bien des égards, et très fausse à bien d'autres. Que je vous sçais gré sur tout Monsieur, du jour dans lequel vous avez mis les folies et les fureurs des sectes. Vous employez contre ces fous ou ces imposteurs les armes convenables; d'en employer d'autres ce seroit les imiter: c'est par le ridicule qu'il faut les attaquer c'est par l'mépris qu'il faut les punir. A propos de ces fous, je vous envoie ci-jointe une piece sur leur sujet par le feu Docteur Swift, laquelle je crois ne vous déplaira pas.*

Elle

* The DAY of JUDGMENT:

Written by Dean Swift, and referred to in the above passage.

WITH a whirl of thought oppress'd,
I sunk from reverie to rest.
An horrid vision seiz'd my head;
I saw the graves give up their dead!
Jove, arm'd with terrors, bursts the skies,
And thunder roars, and lightning flies!
Amaz'd, confused, its fate unknown,
The world stands trembling at his throne!
While each pale sinner hung his head,
Jove, nodding, shook the heavens, and said,
" Offending race, of human kind,
" By nature, reason, *learning*, blind;
" You who through frailty stepp'd aside,
" And you who never fell,—*through pride*;
" You

Elle n'a jamais été imprimée, vous en devinerez bien la raison, mais elle est authentique. J'en ai l'original écrit de sa propre main. Son Jupiter, au jour du jugement, les traite à peu près comme vous les traitez, et comme ils le méritent.

Au reste, Monsieur, je vous dirai franchement, que je suis embarrassé sur votre sujet, et que je ne peux pas me décider sur ce que je souhaiterois de votre part. Quand je lis votre dernière histoire, je voudrois que vous fussiez toujours historien; mais quand je lis votre Rome Sauvée (toute mal imprimée et défigurée qu'elle est) je vous voudrois toujours Poète. J'avoue pourtant qu'il vous reste encore une histoire à écrire digne de votre plume, et dont votre plume est seule digne. Vous nous avez donné il y a longtems l'histoire du plus grand Furieux (je vous demande pardon si je ne peux pas dire du plus grand Héros) de l'Europe. Vous nous avez donné en dernier lieu, l'histoire du plus grand Roi; donnez nous, à présent, l'histoire du plus honnête Homme de l'Europe, que je croirois dégrader en appelant Roi. Vous l'avez toujours devant vos yeux; rien ne vous seroit plus facile; sa gloire n'exigeant pas votre invention poétique, mais pouvant se reposer en toute sûreté sur votre vérité historique. Il n'a rien à demander à son historien, que son premier devoir comme historien, qui est, *Ne quid falsi dicere audeat, ne quid veri non audeat*. Adieu, Monsieur; je vois bien que je dois vous admirer de plus en plus tous les jours, mais aussi je sais bien que rien ne pourra jamais ajouter à l'estime et à l'attachement avec lesquels je suis actuellement,

Votre très humble, et
très obéissant serviteur,

CHESTERFIELD.

" You who in different sects were sham'd,
" And come to see each other damn'd;
" (So some folks told you, but they knew
" No more of Jove's designs than you.)
" — The world's mad business now is o'er,
" And I resent these pranks no more.
" — I to such blockheads set my wit!
" I damn such fools! — Go, go, you're bit."

LET-

TRANSLATION.

London, August 27. O. S. 1752.

SIR,

A S a most convincing proof how infinitely I am interested in every thing which concerns Mr Stanhope, who will have the honour of presenting you this letter, I take the liberty of introducing him to you. He has read a great deal, he has seen a great deal; whether or not he has made a proper use of that knowledge, is what I do not know: he is only twenty years of age. He was at Berlin some years ago, and therefore he returns thither; for at present people are attracted towards the north, by the same motives which but lately drew them to the south.

Permit me, Sir, to return you thanks for the pleasure and instruction I have received from your history of Lewis XIV. I have as yet read it but four times, because I wish to forget it a little before I read it a fifth; but I find that impossible; I must therefore only wait till you give us the augmentation which you promised: let me intreat you not to defer it long. I thought myself pretty conversant in the History of the reign of Lewis the XIV. by means of those innumerable histories, memoirs, anecdotes, &c. which I had read relative to that period of time. You have convinced me that I was mistaken, and had upon that subject very confused ideas in many respects, and very false ones in others. Above all, I cannot but acknowledge the obligation we have to you, Sir, for the light which you have thrown upon the follies and outrages of the different sects; the weapons you employ against those madmen, or those impostors, are the only suitable ones; to make use of any others would be imitating them; they must be attacked by ridicule, and punished with contempt. *A propos* of those fanatics; I send you here inclosed, a piece upon that subject, written by the late Dean Swift: I believe you will not dislike it. You will easily guess why it was never printed: it is authentic, and I have the original

original in his own hand writing. His Jupiter, at the day of judgment, treats them much as you do, and as they deserve to be treated.

Give me leave, Sir, to tell you freely, that I am embarrassed upon your account, as I cannot determine what it is that I wish from you. When I read your last history, I am desirous that you should always write history; but when I read your *Rome Sauvée* (although ill printed and disfigured) yet I then wish you never to deviate from poetry; however, I confess that there still remains one history worthy of your pen, and of which your pen alone is worthy. You have long ago given us the history of the greatest and most outrageous Madman (I ask your pardon if I cannot say the greatest Hero) of Europe; you have given us latterly the history of the greatest King, give us now the history of the greatest and most virtuous Man in Europe; I should think it degrading to call him King. To you this cannot be difficult, he is always before your eyes: your poetical invention is not necessary to his glory, as that may safely rely upon your historical candour. The first duty of an historian is the only one he need require from his, *Ne quid falsi dicere audeat, ne quid veri non audeat*. Adieu, Sir! I find that I must admire you every day more and more; but I also know that nothing ever can add to the esteem and attachment with which I am actually,

Your most humble, and
most obedient servant,

CHESTERFIELD,

LETTER CCLXXXVIII.

London, September 19. 1752.

MY DEAR FRIEND,

SINCE you have been at Hanover, your correspondence has been both unfrequent and Laconic. You made indeed one great effort in folio on the 18th, with a postscript of the 22d August, N. S. and since that, *vous avez ratte in quinto*. On the

31st August, N. S. you gave me no informations of what I want chiefly to know; which is, what Dr Hugo (whom I charged you to consult) said of your asthmatic complaint, and what he prescribed you to prevent the returns of it; and also what is the company that you keep there; who has been kind and civil to you, and who not.

You say that you go constantly to the parade: and you do very well; for though you are not of that trade, yet military matters make so great a part both of conversation and negotiation, that it is very proper not to be ignorant of them. I hope you mind more than the mere exercise of the troops you see; and that you inform yourself at the same time of the more material details; such as their pay, and the difference of it when in and out of quarters, what is furnished them by the country when in quarters, and what is allowed them of ammunition bread &c. when in the field; the number of men and officers in the several troops and companies, together with the non-commissioned officers, as *corporals*, *freycorporals*, *anspessades*, serjeants, quarter masters, &c.; the clothing, how frequent, how good, and how furnished; whether by the Colonel, as here in England, from what we call the *off-reckonings*, that is, deductions from the men's pay, or by Commissaries appointed by the Government for that purpose, as in France and Holland. By these inquiries you will be able to talk military with military men, who, in every country in Europe, except England, make at least half of all the best companies. Your attending the parades has also another good effect, which is, that it brings you of course acquainted with the officers, who, when of a certain rank and service, are generally very polite well-bred people, *et du bon ton*. They have commonly seen a great deal of the World, and of Courts; and nothing else can form a gentleman, let people say what they will of sense and learning: with both which a man may contrive to be a very disagreeable companion. I dare say, there are very few Captains of foot, who are not much better company than ever Descartes or Sir Isaac Newton were. I honour and respect such superior geniuses; but I desire to converse with people

people of this world, who bring into company their share, at least, of cheerfulness, good-breeding, and knowledge of mankind. In common life, one much oftener wants small money, and silver, than gold. Give me a man who has ready cash about him for present expences; six-pences, shillings, half-crowns, and crowns, which circulate easily; but a man who has only an ingot of gold about him, is much above common purposes, and his riches are not handy nor convenient. Have as much gold as you please in one pocket, but take care always to keep change in the other; for you will much oftener have occasion for a shilling than for a guinea. In this the French must be allowed to excel all people in the world: they have *un certain entregent, un enjouement, une amiable legerete dans la conversation, une politesse aisee et naturelle, qui paroît ne leur rien coûter*, which give Society all its charms. I am sorry to add, but it is too true, that the English and the Dutch are the farthest from this, of all the people in the world; I do by no means except even the Swis.

Though you did not think proper to inform me, I know from other hands, that you were to go to the Gohr with a Comte de Schullemburgh for eight or ten days, only to see the reviews. I know also, that you had a blister upon your arm, which did you a great deal of good: I know too, you have contracted a great friendship with Lord Essex; and that you two were inseparable at Hanover. All these things I would rather have known from you than from others; and they are the sort of things that I am the most desirous of knowing, as they are more immediately relative to yourself.

I am very sorry for the Dutchess of Newcastle's illness, full as much upon your as upon her account, as it has hindered you from being so much known to the Duke as I could have wished: use and habit going a great way with him, as indeed they do with most people. I have known many people patronized, pushed up, and preferred by those who could have given no other reason for it, than that they were used to them. We must never seek for motives by deep reasoning, but we must find them out

by careful observation and attention; no matter what they should be; but the point is, what they are. Trace them up, step by step, from the character of the person. I have known *de par le monde*, as Brantome says, great effects from causes too little ever to have been suspected. Some things must be known, and can never be guessed.

God knows where this letter will find you, or follow you; not at Hanover, I suppose; but wherever it does, may it find you in health and pleasure! Adieu.

LETTER CCLXXXIX.

London, September 22. O. S. 1752.

MY DEAR FRIEND,

THE day after the date of my last, I received your letter of the 8th. I approve extremely of your intended progress, and am very glad that you go to the Gohr with Comte Schuemburgh. I would have you see every thing with your own eyes, and hear every thing with your own ears: for I know, by very long experience, that it is very unsafe to trust other people's. Vanity and interest cause many misrepresentations, and folly causes many more. Few people have parts enough to relate exactly and judiciously: and those who have, for some reason or other, never fail to sink, or to add some circumstances.

The reception which you have met with at Hanover, I look upon as an omen of your being well received every where else; for, to tell you the truth, it was the place that I distrusted the most in that particular. But there is a certain conduct, there are *certaines manieres* that will, and must get the better of all difficulties of that kind; it is to acquire them, that you still continue abroad, and go from Court to Court: they are personal, local, and temporal; they are modes which vary, and owe their existence to accidents, whim, and humour; all the sense and reason in the world would never point them out; nothing but experience, observation, and what is called knowledge of the world.

world, can possibly teach them. For example, it is respectful to bow to the King of England, it is disrespectful to bow to the King of France; it is the rule to courtesy to the Emperor; and the prostration of the whole body is required by Eastern Monarchs. These are established ceremonies, and must be complied with; but why they were established, I defy sense and reason to tell us. It is the same among all ranks, where certain customs are received, and must necessarily be complied with, though by no means the result of sense and reason. As for instance, the very absurd, though almost universal custom of drinking people's healths. Can there be any thing in the world less relative to any other man's health, than my drinking a glass of wine? Common sense, certainly, never pointed it out; but yet common sense tells me I must conform to it. Good sense bids one be civil, and endeavour to please; though nothing but experience and observation can teach one the means, properly adapted to time, place, and persons. This knowledge is the true object of a gentleman's travelling, if he travels as he ought to do. By frequenting good company in every country he himself becomes of every country; he is no longer an Englishman, a Frenchman, or an Italian; but he is an European: he adopts, respectively, the best manners of every country; and is a Frenchman at Paris, an Italian at Rome, an Englishman at London.

This advantage, I must confess, very seldom accrues to my countrymen from their travelling; as they have neither the desire nor the means of getting into good company abroad: for, in the first place, they are confoundedly bashful; and, in the next place, they either speak no foreign language at all, or, if they do, it is barbarously. You possess all the advantages that they want: you know the languages in perfection, and have constantly kept the best company in the places where you have been, so that you ought to be an European. Your canvas is solid and strong, your outlines are good; but remember, that you still want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them.

There is in all good company, a fashionable air, countenance, manner, and phraseology, which can only be acquired by being in good company, and very attentive to all that passes there. When you dine or sup at any well-bred man's house, observe carefully how he does the honours of his table to the different guests. Attend to the compliments of congratulation or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trot, to a new married man, Sir, I wish you much joy; or to a man who has lost his son, Sir, I am sorry for your loss; and both with a countenance equally unmoved: but he will say in effect the same thing, in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and embracing him, perhaps say to him, "If you do justice to my attachment to you, you will judge of the joy that I feel upon this occasion, better than I can express it," &c.; to the other in affliction, he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and with a lower voice, perhaps say, "I hope you do me the justice to be convinced, that I feel whatever you feel, and shall ever be affected where you are concerned."

Your *abord*, I must tell you, was too cold and uniform; I hope it is now mended. It should be respectfully open and cheerful with your superiors, warm and animated with your equals, hearty and free with your inferiors. There is a fashionable kind of *small talk*, that you should get: which, trifling as it is, is of use in mixed companies, and at table, especially in your foreign department; where it keeps off certain serious subjects, that might create disputes, or at least coldness for a time. Upon such occasions it is not amiss to know how to *parler cuisine*, and to be able to dissert upon the growth and flavour of wines. These, it is true, are very little things; but they are little things

things that occur very often, and therefore should be said *avec gentillesse, et grace*. I am sure they must fall often in your way, pray take care to catch them. There is a certain language of conversation, a fashionable diction, of which every gentleman ought to be perfectly master, in whatever language he speaks. The French attend to it carefully, and with great reason; and their language, which is a language of phrases, helps them out exceedingly. That delicacy of diction is characteristical of a man of fashion and good company.

I could write folios upon this subject and not exhaust it; but I think, and hope, that to you I need not. You have heard and seen enough, to be convinced of the truth and importance of what I have been so long inculcating into you upon these points. How happy am I, and how happy are you, my dear child, that these Titian tints, and Guido graces, are all that you want to complete my hopes and your own character! But then, on the other hand, what a drawback would it be to that happiness, if you should never acquire them? I remember, when I was of your age, though I had not near so good an education as you have, or seen a quarter so much of the world, I observed those masterly touches, and irresistible graces in others, and saw the necessity of acquiring them myself; but then an aukward *mauvaise honte*, of which I had brought a great deal with me from Cambridge, made me ashamed to attempt it, especially if any of my countrymen and particular acquaintance were by. This was extremely absurd in me; for without attempting I could never succeed. But at last, insensibly, by frequenting a great deal of good company and imitating those whom I saw that every body liked, I formed myself *tant bien que mal*. For God's sake, let this last fine varnish, so necessary to give lustre to the whole piece, be the sole and single object now of your utmost attention: Berlin may contribute a great deal to it if you please; there are all the ingredients that compose it.

A propos of Berlin; while you are there, take care to seem ignorant of all political matters between the two courts: such as the affairs of Ost-Frise, and Saxe Lawemburg, &c. and enter

into no conversations upon those points: however, be as well at Court as you possibly can; live at it, and make one of it. Should General Keith offer you civilities, do not decline them; but return them however without being *enfant de la maison chez lui*: say *des choses flatteuses* of the Royal Family, and especially of his Prussian Majesty, to those who are the most like to repeat them. In short, make yourself well there, without making yourself ill *somewhere else*. Make compliments from me to Algarotti, and converse with him in Italian.

I go next week to the Bath, for a deafness, which I have been plagued with these four or five months; and which I am assured that pumping my head will remove. This deafness, I own, has tried my patience; as it has cut me off from society, at an age when I had no pleasures but those left. In the mean time, I have, by reading and writing, made my eyes supply the defect of my ears. Madam H——, I suppose, entertained both yours alike; however, I am very glad you were well with her; for she is a good *Prouse*, and puffs are very useful to a young fellow at his entrance into the world.

If you should meet with Lord Pembroke again, any where, make him many compliments from me; and tell him, I should have written to him, but that I knew how troublesome an old correspondent must be to a young one. He is much commended in the accounts from Hanover.

You will stay at Berlin just as long as you like it, and no longer; and from thence you are absolutely master of your own motions, either to the Hague, or to Brussels; but I think you had better go to the Hague first, because that from thence Brussels will be in your way to Calais, which is a much better passage to England, than from Helvoetsluys. The two Courts of the Hague and Brussels are worth your seeing; and you will see them both to advantage, by means of Colonel Yorke and Dayrolles. Adieu. Here is enough for this time.

LETTER CCXC.

London, September 26. O. S. 1752.

MY DEAR FRIEND,

AS you chiefly employ, or rather wholly engross my thoughts, I see every day, with increasing pleasure, the fair prospect which you have before you. I had two views in your education; they draw nearer and nearer, and I have now very little reason to distrust your answering them fully. Those two were, Parliamentary and foreign affairs. In consequence of those views, I took care first, to give you a sufficient stock of sound learning, and next, an early knowledge of the world. Without making a figure in Parliament, no man can make any in this country; and eloquence alone enables a man to make a figure in Parliament, unless it be a very mean and contemptible one, which those make there who silently vote, and who do *pedibus ire in sententiam*. Foreign affairs, when skilfully managed, and supported by a parliamentary reputation, lead to what, ever is most considerable in this country. You have the languages necessary for that purpose, with a sufficient fund of historical and treaty knowledge; that is to say, you have the Matter ready, and only want the Manner. Your objects being thus fixed, I recommend to you to have them constantly in your thoughts, and to direct your reading, your actions, and your words, to those views. Most people think only *ex re nata*, and few *ex professo*: I would have you do both, but begin with the latter. I explain myself: Lay down certain principles, and reason and act consequentially from them. As for example; say to yourself, I will make a figure in Parliament, and in order to do that, I must not only speak, but speak very well. Speaking mere common sense will by no means do; and I must speak not only correctly but elegantly; and not only elegantly but eloquently. In order to this, I will first take pains to get an habitual, but unaffected, purity, correctness, and elegance of style in my

my common conversation; I will seek for the best words, and take care to reject improper, inexpressive, and vulgar ones. I will read the greatest masters of oratory, both ancient and modern, and I will read them singly in that view. I will study Demosthenes and Cicero, not to discover an old Athenian or Roman custom, nor to puzzle myself with the value of talents, mines, drachms, and sesterces, like the learned blockheads in us, but to observe their choice of words, their harmony of diction, their method, their distribution, their exordia, to engage the favour and attention of their audience; and their perorations, to enforce what they have said, and to leave a strong impression upon the passions. Nor will I be pedant enough to neglect the moderns; for I will likewise study Atterbury, Dryden, Pope, and Bolingbroke; nay, I will read every thing that I do read in that intention, and never cease improving and refining my style upon the best models, till at last I become a model of eloquence myself, which, by care it is in every man's power to be. If you set out upon this principle, and keep it constantly in your mind, every company you go into, and every book you read, will contribute to your improvement, either by shewing you what to imitate, or what to avoid. Are you to give an account of any thing to a mixed company? or are you to endeavour to persuade either man or woman? This principle, fixed in your mind, will make you carefully attend to the choice of your words, and to the clearness and harmony of your diction.

So much for your parliamentary object; now to the foreign one.

Lay down first those principles which are absolutely necessary to form a skilful and successful Negotiator and form yourself accordingly. What are they? First, the clear historical knowledge of past transactions of that kind. That you have pretty well already, and will have daily more and more; for, in consequence of that principle, you will read history, memoirs, anecdotes, &c. in that view chiefly. The other necessary talents for negotiation are; the great art of pleasing, and engaging the affection and confidence, not only of those with whom you are to co-operate,

co-operate, but even of those whom you are to oppose: to conceal your own thoughts and views, and to discover other people's: to engage other people's confidence, by a seeming cheerful frankness and openness, without going a step too far: to get the personal favour of the King, Prince, Ministers, or Mistress of the Court to which you are sent: to gain the absolute command over your temper and your countenance, that no heat may provoke you to say, nor no change of countenance to betray, what should be a secret. To familiarize and domesticate yourself in the houses of the most considerable people of the place, so as to be received there rather as a friend to the family, than as a foreigner. Having these principles constantly in your thoughts, every thing you do and every thing you say, will some way or other tend to your main view; and common conversation will gradually fit you for it. You will get an habit of checking any rising heat; you will be upon your guard against any indiscreet expression; you will by degrees get the command of your countenance, so as not to change it upon any the most sudden accident: and you will, above all things, labour to acquire the great art of pleasing, without which nothing is to be done. Company is, in truth, a constant state of negotiation; and, if you attend to it in that view, will qualify you for any. By the same means that you make a friend, guard against an enemy, or gain a mistress; you will make an advantageous treaty, baffle those who counteract you, and gain the court you are sent to. Make this use of all the company you keep, and your very pleasures will make you a successful Negotiator. Please all who are worth pleasing; offend none. Keep your own secret, and get out other people's. Keep your own temper, and artfully warm other people's. Counterwork your rivals with diligence and dexterity, but at the same time with the utmost personal civility to them: and be firm without heat. Messieurs d'Avaux and Servien did no more than this. I must make one observation, in confirmation of this assertion; which is that the most eminent Negotiators have always been the politest and best-bred men in company; even what the women call the

prettiest men. For God's sake, never lose view of these two your capital objects: bend every thing to them, try every thing by their rules, and calculate every thing for their purposes. What is peculiar to these two objects, is, that they require nothing, but what one's own vanity, interest and pleasure, would make one do independently of them. If a man were never to be in business, and always to lead a private life, would he not desire to please and to persuade? So that, in your two destinations, your fortune and figure luckily conspire with your vanity and your pleasures. Nay more; a foreign minister, I will maintain it, can never be a good man of business, if he is not an agreeable man of pleasure too. Half his business is done by the help of his pleasures: his views are carried on, and perhaps best, and most unsuspectedly, at balls, suppers, assemblies, and parties of pleasure; by intrigues with women, and connections insensibly formed with men, at those unguarded hours of amusement.

These objects now draw very near you, and you have no time to lose in preparing yourself to meet them. You will be in Parliament almost as soon as your age will allow, and I believe you will have a foreign department still sooner, and that will be earlier than ever any body had one. If you set out well at one-and-twenty, what may you not reasonably hope to be at one-and-forty? All that I could wish you! Adieu.

LETTER CCXCI.

London, September 29. 1752.

MY DEAR FRIEND,

THERE is nothing so necessary, but at the same time there is nothing more difficult (I know it by experience) for you young fellows, than to know how to behave yourselves prudently toward's those whom you do not like. Your passions are warm and your heads are light; you hate all those who oppose your views, either of ambition or love; and a rival, in either, is almost a synonimous term for an enemy. Whenever you meet

such

such a man, you are awkwardly cold to him, at best; but often rude, and always desirous to give him some indirect slap. This is unreasonable; for one man has as good a right to pursue an employment, or a mistress, as another; but it is, into the bargain, extremely imprudent; because you commonly defeat your own purpose by it, and while you are contending with each other, a third often prevails. I grant you that the situation is irksome; a man cannot help thinking as he thinks, nor feeling what he feels; and it is a very tender and sore point to be thwarted and counterworked in one's pursuits at court, or with a mistress; but prudence and abilities must check the effects, though they cannot remove the cause. Both the pretenders make themselves disagreeable to their mistress, when they spoil the company by their pouting, or their sparring; whereas, if one of them has command enough over himself (whatever he may feel inwardly) to be cheerful, gay, and easily and unaffectedly civil to the other, as if there were no manner of competition between them, the Lady will certainly like him the best, and his rival, will be ten times more humbled and discouraged; for he will look upon such a behaviour as a proof of the triumph and security of his rival; he will grow outrageous with the Lady, and the warmth of his reproaches will probably bring on a quarrel between them. It is the same in business; where he who can command his temper and his countenance the best, will always have an infinite advantage over the other. This is what the French call *un procede bonnete et galant*, to *pique* yourself upon shewing particular civilities to a man, to whom lesser minds would in the same case shew dislike, or perhaps rudeness. I will give you an instance of this in my own case: and pray remember it, whenever you come to be, as I hope you will, in a like situation.

When I went to the Hague, in 1744, it was to engage the Dutch to come roundly into the war, and to stipulate their quotas of troops, &c.; your acquaintance, the Abbé de la Ville, was there on the part of France, to endeavour to hinder them from coming into the war at all. I was informed, and very for-

ry to hear it, that he had abilities, temper, and industry. We could not visit, our two masters being at war; but the first time I met him at a third place, I got somebody to present me to him; and I told him, that though we were to be national enemies, I flattered myself we might be, however, personal friends with a good deal more of the same kind; which he returned in full as polite a manner. Two days afterwards, I went, early in the morning, to solicit the deputies of Amsterdam, where I found l'Abbè de la Ville, who had been beforehand with me; upon which I addressed myself to the deputies, and said, smilingly, * Je suis bien fâché, Messieurs, de trouver mon Ennemi avec vous; je le connois déjà assez pour le craindre: la partie n'est pas égale, mais je me fie à vos propres interets contre les talens de mon Ennemi; et au moins si je n'ai pas eu le premier mot j'aurai le dernier aujourd'hui. They smiled, the Abbé was pleased with the compliment, and the manner of it, stayed about a quarter of an hour, and then left me to my deputies with whom I continued upon the same tone, though in a very serious manner, and told them that I was only come to state their own true interests to them, plainly and simply, without any of those arts, which it was very necessary for my friend to make use of to deceive them. I carried my point, and continued my *procede* with the Abbé; and by this easy and polite commerce with him, at third places, I often found means to fish out from him whereabouts he was.

Remember, there are but two *procedes* in the world for a gentleman and man of parts: either extreme politeness, or knocking down. If a man notoriously and designedly insults and affronts you, knock him down; but if he only injures you, your best revenge it to be extremely civil to him in your outward behaviour, though at the same time you counterwork him, and

* I am very sorry, Gentlemen, to find my enemy with you; my knowledge of his capacity is already sufficient to make me fear him; we are not upon equal terms; but I trust to your own interest, against his talents. If I have not this day had the first word, I shall at least have the last.

return him the compliment perhaps with interest. This is not perfidy nor dissimulation; it would be so, if you were at the same time, to make profession of esteem and friendship to this man; which I by no means recommend, but on the contrary abhor. All acts of civility are, by common consent, understood to be no more than a conformity to custom, for the quiet and convenience of society, the *agremens* of which are not to be disturbed by private dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon shewing him rather more civility than to another man. In the first place this *procede* infallibly makes all *les rieurs* of your side, which is a considerable party; and in the next place, it certainly pleases the object of the competition, be it either man or woman; who never fail to say, upon such an occasion, that *they must own you have behaved yourself very handsomely in the whole affair*. The world judges from the appearance of things, and not from the reality, which few are able, and still fewer are inclined to fathom; and a man who will take care always to be in the right in those things, may afford to be sometimes a little in the wrong in more essential ones: there is a willingness, a desire to excuse him. With nine people in ten, good-breeding passes for good-nature, and they take attentions for good-offices. At courts there will be always coldness, dislikes, jealousies, and hatred; the harvest being but small, in proportion to the number of labourers; but then, as they arise often, they die soon, unless they are perpetuated by the manner in which they have been carried on, more than by the matter which occasioned them. The turns and vicissitudes of courts frequently make friends of enemies, and enemies of friends: you must labour, therefore, to acquire that great and uncommon talent, of hating with good-breeding, and loving with prudence; to make no quarrel irreconcilable, by silly and unnecessary indications of anger; and no friendship dangerous

in case it breaks, by a wanton, indiscreet and unreserved confidence.

Few (especially young) people know how to love, or how to hate; their love is unbounded weakness, fatal to the person they love; their hate is a hot, rash, and imprudent violence, always fatal to themselves.

Nineteen fathers in twenty, and every mother, who had loved you half as well as I do, would have ruined you; whereas I always made you feel the weight of my authority, that you might one day know, the force of my love. Now, I both hope and believe, my advice will have the same weight with you from choice, that my authority had from necessity. My advice is just eight-and-thirty years older than your own, and consequently, I believe you think, rather better. As for your tender and pleasurable passions, manage them yourself; but let me have the direction of all the others. Your ambition, your figure, and your fortune, will, for some time at least, be rather safer in my keeping than in your own. Adieu.

LETTER CCXCII.

Bath, October 4. O. S. 1754.

MY DEAR FRIEND,

I CONSIDER you now as at the Court of Augustus, where, if ever the desire of pleasing animated you, it must make you exert all the means of doing it. You will see there, full as well I dare say, as Horace did at Rome, how States are defended by arms, adorned by manners, and improved by laws. Nay, you have an Horace there, as well as an Augustus: I need not name Voltaire, *qui nil molitur inepte*, as Horace himself said of another poet. I have lately read over all his works that are published, though I had read them more than once before. I was induced to this by his *Siecle de Louis XIV.* which I have yet read but four times. In reading over all his works, with more attention I suppose than before, my former admiration of him is, I own, turned into
astonishment

astonishment. There is no one kind of writing in which he has not excelled. You are so severe a Classic, that I question whether you will allow me to call his *Henriade* an Epic poem, for want of the proper number of Gods, Devils, Witches, and other absurdities, requisite for the machinery: which machinery is (it seems) necessary to constitute the *Epopée*. But whether you do or not, I will declare (though possibly to my own shame) that I never read an Epic poem with near so much pleasure. I am grown old, and have possibly lost a great deal of that fire, which formerly made me love fire in others at any rate, and however attended with smoke: but now I must have all sense, and cannot for the sake of five righteous lines, forgive a thousand absurd ones.

In this disposition of mind, judge whether I can read all Homer through *tout de suite*. I admire his beauties; but to tell you the truth, when he slumbers, I sleep. Virgil, I confess, is all sense, and therefore I like him better than his model; but he is often languid, especially in his five or six last books, during which I am obliged to take a good deal of snuff. Besides, I profess myself an ally of Turnus' against the pious Æneas, who like many *soi disant* pious people, does the most flagrant injustice and violence, in order to execute what they imprudently call the will of Heaven. But what will you say, when I tell you truly, that I cannot possibly read our countryman Milton through? I acknowledge him to have some most sublime passages, some prodigious flashes of light; but then you must acknowledge, that light is often followed by *darkness visible*, to use his own expression. Besides, not having the honour to be acquainted with any of the parties of his Poem, except the man and the woman, the characters and speeches of a dozen or two of Angels, and of as many Devils, are as much above my reach as my entertainment. Keep this secret for me: for if it should be known, I should be abused by every tasteless Pedant, and every solid Divine in England.

Whatever I have said to the disadvantage of these three Poems, holds much stronger against Tasso's *Gierusalemme*: it is
true

true he has very fine and glaring rays of poetry; but then they are only meteors; they dazzle, then disappear, and are succeeded by false thoughts, poor *concetti*, and absurd impossibilities; witness the fish and the parrot; extravagancies unworthy of an heroic poem, and would much better have become Ariosto, who professes *le coglioneres*.

I have never read the *Lusiade* of Camoens, except in a prose translation, consequently I have never read it at all, so shall say nothing of it; but the *Henriade* is all sense from the beginning to the end, often adorned by the justest and liveliest reflections, the most beautiful descriptions, the noblest images, and the sublimest sentiments; not to mention the harmony of the verse, in which Voltaire undoubtedly exceeds all the French poets: should you insist upon an exception in favour of Racine, I must insist on my part, that he at last equals him. What hero ever interested more than Henry the Fourth, who according to the rules of Epic poetry, carries on one great and long action, and succeeds in it at last? What description ever excited more horror than those, first of the Massacre, and then of the famine at Paris? Was love ever painted with more truth and *morbidesza* than in the ninth book? Not better, in my mind, even in the fourth of Virgil. Upon the whole, with all your classical rigour, if you will but suppose *St Louis* a God, a Devil, or a Witch, and that he appears in person, and not in a dream, the *Henriade* will be an Epic poem, according to the strictest statute laws of the *Epopée*; but in my court of equity it is one as it is.

I could expatiate as much upon all his different works, but that I should exceed the bounds of a letter, and run into dissertation. How delightful is his history of that northern Brute, the king of Sweden! for I cannot call him a man; and I should be sorry to have him pass for a hero, out of regard to those two heroes, such as Julius Cæsar, Titus, Trajan, and the present King of Prussia; who cultivated and encouraged arts and sciences; whose animal courage was accompanied by the tender and social sentiments of humanity; and who had more pleasure in improving, than in destroying their fellow creatures. What

can be more touching, or more interesting; what more nobly thought, or more happily expressed, than all his dramatic pieces? What can be more clear and rational than all his philosophical letters; and whatever was so graceful, and genteel, as all his little poetical trifles? You are fortunately *a portee* of verifying, by your knowledge of the man, all that I have said of his works.

Monsieur de Maupertuis (whom I hope you will get acquainted with) is, what one rarely meets with, deep in philosophy and mathematics, and yet *bonnete et aimable homme*; Algarotti is young Fontenelle. Such men must necessarily give you the desire of pleasing them; and if you can frequent them, their acquaintance will furnish you the means of pleasing every body else.

A propos of pleasing; you pleasing Mrs F——d is expected here in two or three days; I will do all that I can with you for her: I think you carried on the romance to the third or fourth volume; I will continue it to the eleventh; but as for the twelfth and last, you must come and conclude it yourself. *Non sum qualis eram.*

Good night to you, child; for I am going to bed, just at the hour at which I suppose you are beginning to live, at Berlin.

LETTER CCXCHII.

Bath, Nov. 11. 1752.

MY DEAR FRIEND,

IT is a very old and very true maxim, that those kings reign the most secure, and the most absolute, who reign in the hearts of their people. Their popularity is a better guard than their army; and the affections of their subjects, a better pledge of their obedience, than their fears. This rule is, in proportion, full as true, though upon a different scale, with regard to private people. A man who possesses that great art of pleasing
universally

universally, and of gaining the affections of those with whom he converses, possesses a strength which nothing else can give him: a strength, which facilitates and helps his rise, and which, in case of accidents, breaks his fall. Few people of your age sufficiently consider this great point of popularity; and, when they grow older and wiser, strive in vain to recover what they lost by their negligence. There are three principal causes that hinder them from acquiring this useful strength; pride, inattention, and *mauvaise honte*. The first, I will not, I cannot suspect you of; it is too much below your understanding. You cannot, and I am sure you do not think yourself superior by nature to the Savoyard who cleans your room, or the footman who cleans your shoes: but you may rejoice, and with reason, at the difference that fortune has made in your favour. Enjoy all those advantages; but without insulting those who are unfortunate enough to want them, or even doing any thing unnecessarily that may remind them of that want. For my own part, I am more upon my guard as to my behaviour to my servants, and others who are called my inferiors, than I am towards my equals; for fear of being suspected of that mean and ungenerous sentiment, of desiring to make others feel that difference which fortune has, and perhaps, too, undeservedly made between us. Young people do not enough attend to this; but falsely imagine that the imperative mood, and a rough tone of authority and decision are indications of spirit and courage. Inattention is always looked upon, though sometimes unjustly, as the effect of pride and contempt; and where it is thought so, is never forgiven. In this article, young people are generally exceedingly to blame and offend extremely. Their whole attention is engrossed by their particular set of acquaintance; and by some few glaring and exalted objects, of rank, beauty or parts: all the rest they think so little worth their care, that they neglect even common civility towards them. I will frankly confess to you, that this was one of my great faults when I was of your age. Very attentive to please that narrow court circle in which I stood enchanted, I considered every thing else as *bourgeois*, and unworthy

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of common civility; I paid my court assiduously and skilfully enough to shining and distinguished figures, such as ministers, wits, and beauties: but then I most absurdly and imprudently neglected, and consequently offended all others. By this folly I made myself a thousand enemies of both sexes; who, though I thought them very insignificant, found means to hurt me essentially, where I wanted to recommend myself the most. I was thought proud, though I was only imprudent. A general easy civility and attention to the common run of ugly women, and of middling men, both which I fillily thought, called, and treated as odd people, would have made me as many friends, as by the contrary conduct I made myself enemies. All this too was a *pure perte*; for I might equally, and even more successfully, have made my court, where I had particular views to gratify. I will allow that this task is often very unpleasant, and that one pays with some unwillingness, that tribute of attention to dull and tedious men, and to old and ugly women; but it is the lowest price of popularity and general applause, which are very well worth purchasing, were they much dearer. I conclude this head with this advice to you: Gain, by particular assiduity and address, the men and women you want; and, by an universal civility and attention, please every body so far, as to have their good word, if not their good will; or, at least, as to secure a partial neutrality.

Mauvaise bonte not only hinders young people from making a great many friends, but makes them a great many enemies. They are ashamed of doing the thing that they know to be right, and would otherwise do, for fear of the momentary laugh of some fine gentleman or lady, or of some *mauvais plaisant*. I have been in this case; and have often wished an obscure acquaintance at the devil, for meeting and taking notice of me, when I was in what I thought and called fine company. I have returned their notice shily, awkwardly, and consequently offensively, for fear of a momentary joke; not considering, as I ought to have done, that the very people who would have joked upon me at first, would have esteemed me the more for it afterwards.

An example explains a rule best : Suppose you were walking in the Tuilleries with some fine folks, and that you should unexpectedly meet your old acquaintance, little crooked Griefson; what would you do? I will tell you what you should do, by telling you what I would now do in that case myself. I would run up to him, and embrace him; say some kind things to him, and then return to my company. There I should be immediately asked *Mais qu'est ce que c'est donc que ce petit Sapajou que vous avez embrassé si tendrement? Pour cela l'accolade a été charmante*; with a great deal more festivity of that sort. To this I should answer, without being the least ashamed, but en badinant: *O je ne vous dirai pas que c'est; c'est un petit ami que je tiens incognito, qui a son mérite, et qui, à force d'être connu, fait oublier sa figure. Que me donnerez-vous, et je vous le présenterai*? And then, with a little more seriousness, I would add; *Mais d'ailleurs c'est que je ne désavoue jamais mes connoissances, à cause de leur état ou de leur figure. Il faut avoir bien peu de sentimens pour le faire. This would at once put an end to that momentary pleasantry; and give them all a better opinion of me than they had before. Suppose another case; and that some of the finest ladies du bon ton should come into a room, and find you sitting by, and talking politely to la vieille Marquise de Bellefonds, the joke would, for a moment turn upon that *tete a tete*, He bien! avez-vous à la fin fixé la belle Marquise! La partie est-elle faite pour la petite maison? le souper sera galant sans doute. Mais ne fais-tu donc point scrupule de séduire une jeune et aimable personne comme celle-la? To this I should answer: La partie n'étoit pas encore tout-à fait liée, vous nous avez interrompu; mais avec le tems que fait on? D'ailleurs moquez-vous de mes amours tant qu'il vous plaira, je vous dirai que je respecte tant les jeunes dames, que je respecte même les vieilles, pour l'avoir été. Apres cela il y a souvent des liaisons entre les vieilles et les jeunes. This would at once turn the pleasantry into an esteem for your good sense and your good-breeding. Pursue steadily, and with out fear or shame; whatever your reason tells you is right, and what you see is practised*

practised by people of more experience than yourself, and of established characters of good sense and good breeding.

After all this, perhaps you will say, that it is impossible to please every body. I grant it: but it does not follow that one should not therefore endeavour to please as many as one can. Nay, I will go farther, and admit, that it is impossible for any man not to have some enemies. But this truth, from long experience, I assert, that he who has the most friends, and the fewest enemies, is the strongest; will rise the highest with the least envy; and fall, if he does fall, the gentlest, and the most pitied. This is surely an object worth pursuing. Pursue it according to the rules I have here given you. I will add one observation more, and two examples to enforce it; and then, as the parsons say, conclude.

There is no one creature so obscure, so low, or so poor, who may not, by the strange and unaccountable changes and vicissitudes of human affairs, somehow or other, and some time or other, become an useful friend, or a troublesome enemy, to the greatest and the richest.—The late Duke of Ormond was almost the weakest, but, at the same time, the best bred, and most popular man in this kingdom. His education in courts and camps, joined to an easy, gentle nature, had given him that habitual affability, those engaging manners, and those mechanical attentions, that almost supplied the place of every talent he wanted; and he wanted almost every one. They procured him the love of all men, without the esteem of any. He was impeached after the death of Queen Anne, only because that, having been engaged in the same measures with those who were necessarily to be impeached, his impeachment, for form's sake, became necessary. But he was impeached without acrimony, and without the least intention that he should suffer, notwithstanding the party violence of those times. The question for his impeachment, in the House of Commons, was carried by many fewer votes, than any other question of impeachment; and Earl Stanhope, then Mr Stanhope, and Secretary of State, who impeached him, very soon after negotiated and

and concluded his accommodation with the late King; to whom he was to have been presented the next day. But the late Bishop of Rochester, Atterbury, who thought that the Jacobite cause might suffer by losing the Duke of Ormond, went in all haste, and prevailed with the poor weak man to run away; assuring him, that he was only to be gulled into a disgraceful submission, and not to be pardoned in consequence of it. When his subsequent attainder passed, it excited mobs and disturbances in town. He had not a personal enemy in the world, and had a thousand friends. All this was singly owing to his natural desire of pleasing; and to the mechanical means that his education, not his parts, had given him of doing it.—The other instance is the late Duke of Marlborough, who studied the art of pleasing, because he well knew the importance of it: he enjoyed and used it more than ever man did. He gained whoever he had a mind to gain; and he had a mind to gain every body, because he knew that every body was more or less worth gaining. Though his power, as Minister and General, made him many political and party enemies, they did not make him one personal one; and the very people who would gladly have displaced, disgraced, and perhaps attainted the Duke of Marlborough, at the same time personally loved Mr Churchill, even though his private character was blemished by sordid avarice, the most unamiable of all vices. He had wound up and turned his whole machine to please and engage. He had an inimitable sweetness and gentleness in his countenance, a tenderness in his manner of speaking, a graceful dignity in every motion, and an universal and minute attention to the least things that could possibly please the least person. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.

Though you have more than most people of your age, you have yet very little experience and knowledge of the world; now I wish to inoculate mine upon you, and thereby prevent both the dangers and the marks of youth and inexperience. If you

you receive the matter kindly, and observe my prescriptions scrupulously, you will secure the future advantages of time, and join them to the present inestimable ones of one-and-twenty.

I most earnestly recommend one thing more to you, during your present stay at Paris: I own it is not the most agreeable; but I affirm it to be the most useful thing in the world to one of your age; and therefore I do hope that you will force and constrain yourself to do it. I mean, to converse frequently, or rather to be in company frequently with both men and women much your superiors in age and rank. I am very sensible that, at your age, *vous y entrez pour peu de chose, et meme souvent pour rien, et que vous y passerez meme quelques mauvais quart-d'heures*; but no matter, you will be a solid gainer by it: you will see, hear, and learn the turn and manners of those people; you will gain premature experience by it; and it will give you a habit of engaging and respectful attentions. Versailles, as much as possible, though probably unentertaining: the Palais Royal often, however dull: foreign ministers of the first rank, frequently: and women, though old, who are respectable and respected for their rank or parts; such as Madame de Pusieux, Madame de Nivernois, Madame d'Aiguillon, Madame Geoffrain, &c. This *sujettion*, if it be one to you, will cost you but very little in these three or four months that you are to pass at Paris, and will bring you in a great deal; nor will it, nor ought it, to hinder you from being in a mere entertaining company great part of the day. *Vous pouvez si vous le voulez, tirer un grand parti de ces quatre mois.* May God make you do so, and bless you! Adieu.

LETTER CCXCIV.

Bath, November 16. 1752.

MY DEAR FRIEND,

VANITY, or, to call it by a gentler name, the desire of admiration and applause, is, perhaps, the most universal principle of human actions; I do not say, that it is the best; and I will

will own, that it is sometimes the cause of both foolish and criminal effects. But it is so much oftener the principle of right things, that, though they ought to have a better, yet, considering human nature, that principle is to be encouraged and cherished, in consideration of its effects. Where that desire is wanting, we are apt to be indifferent, listless, indolent, and inert; we do not exert our powers; and we appear to be as much below ourselves, as the vainest man living can desire to appear above what he really is.

As I have made you my confessor, and do not scruple to confess even my weaknesses to you, I will fairly own, that I had that vanity, that weakness, if it be one, to a prodigious degree; and, what is more, I confess it without repentance; nay, I am glad I had it; since, if I have had the good fortune to please in the world, it is to that powerful and active principle that I owe it. I began the world not with a bare desire, but with an insatiable thirst, a rage of popularity, applause, and admiration. If this made me do some silly things on one hand, it made me, on the other hand, do almost all the right things that I did: it made me attentive and civil to the women I disliked, and to the men I despised: in hopes of the applause of both: though I neither desired, nor would I have accepted the favours of the one, nor the friendship of the other. I always dressed, looked, and talked my best; and, I own, was overjoyed whenever I perceived that by all three, or by any one of them, the company was pleased with me. To men, I talked whatever I thought would give them the best opinion of my parts and learning; and, to women, what I was sure would please them; flattery, gallantry, and love. And moreover I will own to you, under the secrecy of confession, that my vanity has very often made me take great pains to make many a woman in love with me, if I could, for whose person I would not have given a pinch of snuff. In company with men, I always endeavoured to out-shine, or, at least, if possible, to equal the most shining man in it. This desire elicited whatever powers I had to gratify it; and where I could not perhaps shine in the first, enabled me, at least, to shine in a second or

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third sphere. By these means I soon grew in fashion; and when a man is once in fashion, all he does is right. It was an infinite pleasure to me, to find my own fashion and popularity. I was sent for to all parties of pleasure, both of men and women; where, in some measure, I gave the ton. This gave me the reputation of having had some women of condition: and that reputation, whether true or false, really got me others. With the men I was a Proteus, and assumed every shape, in order to please them all: among the gay, I was the gayest; among the grave, the gravest; and I never omitted the least attentions of good-breeding, or the least offices of friendship that could either please, or attach them to me: and accordingly I was soon connected with all the men of any fashion or figure in town.

To this principle of vanity, which Philosophers call a mean one, and which I do not, I owe great part of the figure which I have made in life. I wish you had as much, but I fear you have too little of it; and you seem to have a degree of laziness, and listlessness about you, that makes you indifferent as to general applause. This is not in character at your age, and would be barely pardonable in an elderly and philosophical man. It is a vulgar, ordinary saying, but it is a very true one, that one should always put the best foot foremost. One should please, shine, and dazzle, wherever it is possible. At Paris, I am sure you must observe *que chacun se fait valoir autant qu'il est possible*: and la Bruyere observes, very justly, *qu'on ne vaut dans ce monde que ce qu'on veut valoir*: wherever applause is in question, you will never see a French man, nor woman, remiss or negligent. Observe the eternal attentions and politeness that all people have there for one another. *Ce n'est pas pour leurs beaux yeux, au moins*. No, but for their own sakes, for commendations and applause. Let me then recommend this principle of vanity to you; act upon it *meo periculo*; I promise you it will turn to your account. Practise all the arts that ever Coquette did, to please. Be alert and indefatigable in making every man admire, and every woman in love with you. I can tell you too, that nothing will carry you higher in the world.

I have had no letter from you since your arrival at Paris, though you must have been long enough there to have written me two or three. In about ten or twelve days I propose leaving this place, and going to London; I have found considerable benefit by my stay here, but not all that I want. Make my compliments to Lord Albermarle.

END OF THE THIRD VOLUME.

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